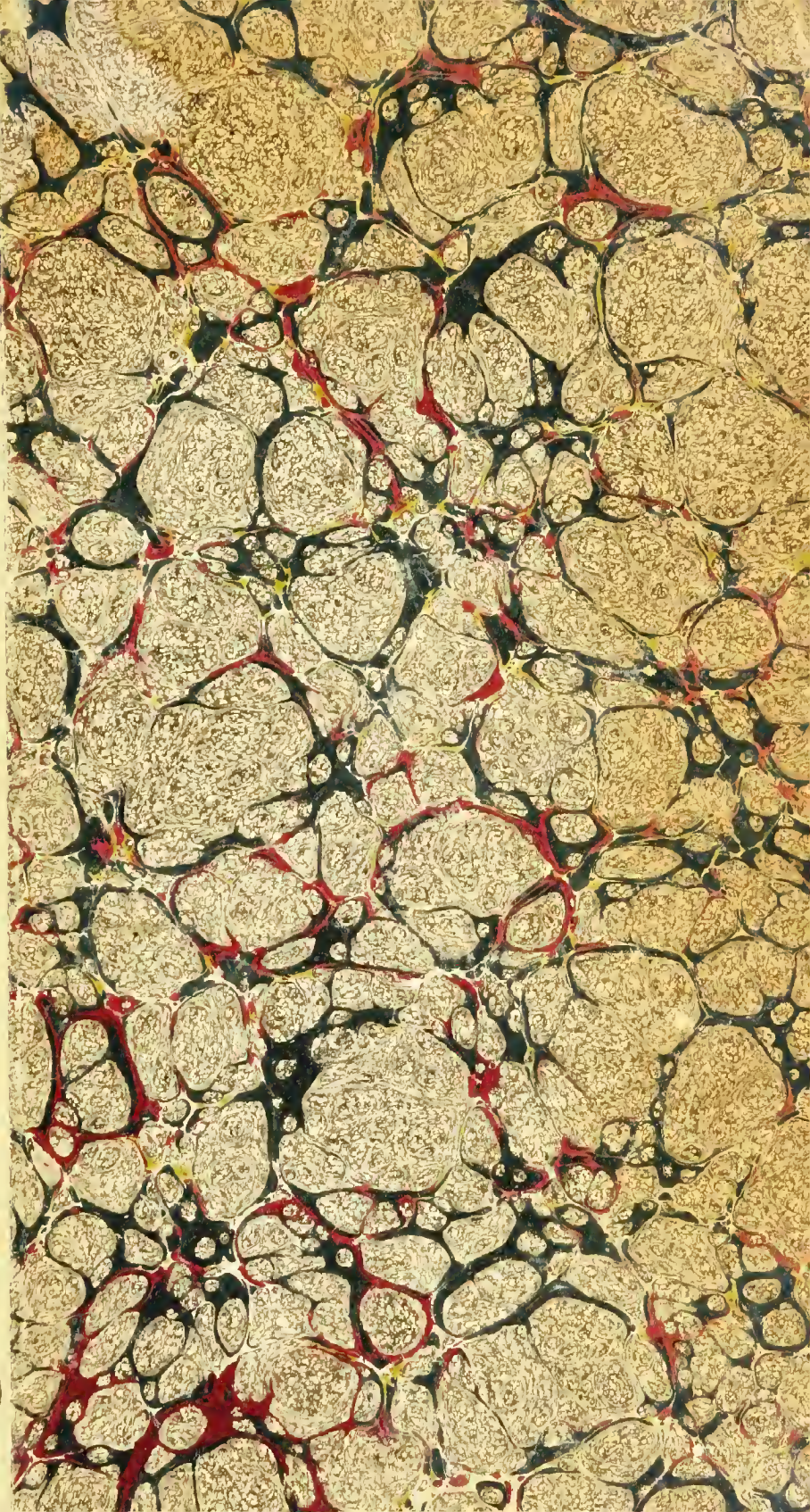


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THE AEQUITY OF AN HUMBLE SUPPLICATION

By JOHN PENRY
[1587]

Reprinted from the copy in the British Museum
and edited, with a preface,

By ALEX. J. GRIEVE, M.A., B.D.

London: The Congregational Historical Society
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The Book & its Author

THE reproach has often been made, by friend and foe alike, that the Free Churches of England are not sufficiently acquainted with the story of their origin. That this is so is in large measure due to the rarity of many of the writings of the Elizabethan Separatists, among whom there is no more interesting—or possibly, significant—figure than John Penry. A complete edition of this heroic Welshman's works is much to be desired on literary,¹ historical, and religious grounds, and the present writer is not without hope that he may at no very distant date be able to accomplish this task. In the meanwhile it has been deemed desirable to bring within the reach of those whose interest in the subject is not matched by their means of access to the libraries at the British Museum, at Oxford, and at Cambridge, this reprint of Penry's earliest work. *The Aequity of an Humble Supplication* is concerned with the matter that lay nearest his heart, and to which he returned again and again. For he was probably always more concerned about the simple fact that the mass of his countrymen were outside the Church altogether, than about what particular form of Church government was right for them either on grounds of primitive institution or contemporary convenience.

It is possible that many Congregationalists will be disappointed in reading this treatise to find that its author, so far from making that appeal for "liberty of conscience" which has commonly been associated with his name and that of his fellow-reformers, very strenuously asserts the right and duty of the civil magistrate to suppress idolatry, papistry, and heresy, (p. 22f [23f.]). He even goes so far (p. 28f. [31]) as to distinctly repudiate the idea that any should have "the liberty of their consciences." In this he was, of course, not in advance of his age; indeed, we have to wait till the days of Roger Williams for a complete

¹ As affecting the Marprelate controversy. Whatever view be taken of the precise relationship existing between Penry and Martin Marprelate, there is little difficulty in agreeing with Prof. Arber (*The Martin Marprelate Controversy* pp. 55, 56) that the controversy, "so far as it can be traced to any precise words or acts" arose out of the passage, "For what will our children . . . to take away all suspicion" in *The Aequity* (p. 36f [40]). Professor Arber remarks that "these words are a fair specimen of Penry's cunning pen. For he is herein asserting that which he is ostensibly repudiating. The words seem innocent enough to us; yet, had they never been written, it is probable that MARTIN MARPRELATE would never have come into existence."

declaration of this great truth.² In later days, when he found that all his pleading was in vain, Penry was driven to dis sever himself from the Anglican Church and so to assert practically the right he had denied in set terms. But it was not for this that he suffered death as much as for rebuking the negligence and unfaithfulness of those in authority. "His place in the noble army of martyrs is not so much with Thacker and Copping as with Micaiah the son of Imlah and John the Baptist."

Outline of Penry's Career

It is not within the purpose of these remarks to give any detailed account of Penry's career. The chief incidents in his life are, however, to be found in the appended chronological table which is based on Mr. Sidney Lee's article in the *Dictionary of National Biography*.

Born (at Cefn Brith, Llangammarch, Brecknockshire)	...	1559
Matriculated as a pensioner at Peterhouse, Cambridge, December	...	1590
Graduated, B.A.	...	1583-4
Migrated to Oxford (St. Alban Hall) and proceeded M.A., July	...	1586
<i>A Treatise containing the Aequity of an Humble Supplication</i> , published January (?)	...	1587
Arrested, examined and imprisoned, March (?)	...	1587
Married Eleanor Godley of Northampton, April (?)	...	1587
Established a printing press at East Moulsey, Michaelmas	...	1588
[First Mar-Prelate tract— <i>The Epistle</i>], October	...	1588
<i>An Exhortation unto the governors and people of... Wales. A Defence...</i> [in reply to Dr. Some's "confutation" of the foregoing]	...	1588
Removed the press to Fawsley (Northants), [<i>The Epitome</i> —Marprelate]	...	1588
November	...	1588
And to Norton-by-Daventry, Christmas	...	1588
And to Coventry, February (?)	...	1588-9
<i>A Viewe of... wants and disorders in the service of God within... Wales</i> [<i>Hay any worke for Cooper</i> —Marprelate] March	...	1588-9
Removed the presse to Haseley, near Warwick, June	...	1589
And to Wolston Priory, July	...	1589
Second press seized by the authorities in Manchester, August	...	1589
His house searched and papers seized at Northampton, January	...	1589-90
Arrest of Udall and escape of Penry to Scotland
<i>Th' Appellation of John Penri unto... Parliament from th' Archb. of Canterb.</i>	...	Spring 1590
<i>A Treatise [concerning] Reformation</i>	...	1590
<i>An humble motion unto... his Maiesties Privie Counsell</i>	...	1590
Returned to England and joined the Separatist Church at Stepney, Sept.	...	1592
Arrested at Ratcliff and committed to the Poultry Compter, March	...	1592-3
Examined by Mr. Fanshaw & Mr. Justice Young, 10 April	...	1593
Tried before the Court of Queen's Bench for sedition, 21 May	...	1593
Hanged at St. Thomas-a-Watering, Southwark, 29 May	...	1593

A few remarks may be made on the foregoing dates. It is almost certain that Penry was of the Roman Catholic faith when he went to Cambridge, and a passage in *An Almond for a Parrat*³ makes it plausible to assign his conversion to certain

² It is worth noting that in 1605 Sir Richard Knightley of Fawsley, who greatly assisted Penry, presented a petition to Parliament in favour of the Roman Catholics.

³ p. 15. "By conversing with French men neare Christes Colledge, of a Papist hee became a Browuist." The work is probably from the pen of Thomas Nash.

Genevan visitors. Two reasons are assigned for his migration to Oxford; first, the greater freedom accorded to Puritan ways of thinking; secondly, the large number of Welshmen then in residence there. While there he so far came under the influence of a number of Scottish ministers who visited the university with a view to promoting Presbyterianism that he declined ordination, "and contented himself with the ordinary licence of University preacher." Friendships made at this time were renewed some years later when he spent two years and a half in the northern kingdom, preaching in many a Scots pulpit and translating the *Theses Genevenses*.⁴ The whole period of his activity covers little more than six years, and the Edinburgh life was probably the most tranquil part of it. It is pleasing to think that the devoted wife, who so bravely shared the vicissitudes of her husband's course, and who in 1593 was left a widow with four little daughters, had one period of comparative freedom from anxiety and settled home life.

I know nothing of the details of Penry's own preaching to his fellow-countrymen. Mr. Lee refers to the preface to the *Historie of Corah, &c.*, but this (by Francis Johnson?) only says:

"And wel known it is, that with all godly care and labour he endeavoured to have the gospell preached & planted among his poore countrymen, whose case he greatly pittied and had compassion of in that they wanted the meanes of salvation among them."

It may be indeed doubted whether he did as much as is popularly believed, and we can only make room for it in his college vacations, in the late summer of 1586, and—more doubtfully—in the twelve months immediately succeeding his marriage.

The circumstances under which *The Aequity* was written, and the way in which it and its author were treated, are succinctly set out in Mr. Lee's article:

"In order to call the attention of the Parliament which sat from 28 Oct. till 2 Dec., 1586, to the ecclesiastical condition of the Principality he hastily wrote out, and published at Oxford very early in 1587, *A Treatise, &c.* He abbreviated the later portions of the work in the vain hope that it might pass the press before Parliament was prorogued. . . . Edward Downlee, M.P. for Carmarthen, presented Penry's petition with the printed treatise to the House of Commons, but neither attracted the attention of the House. The Archbishop of Canterbury (Whitgift) was not, however, inclined to overlook so bitter an attack on the Church. He issued a warrant, calling in the printed books and directing the author's arrest. Five hundred copies of the *Treatise* were seized and Penry was brought before the Court of High Commission. Archbishop Whitgift presided, and in brutal language pronounced his opinions heretical. He was ordered to recant, but peremptorily refused, and was sent to prison for twelve days. He asked for further information respecting his offence, and was told that he would receive it at a later examination. He was not examined again, and at the end of a month was released."⁵

* An interesting comparison might be drawn between the career and opinions of Penry and those of Knox (in the early part of his activity).

* More accurately Donne (or Dun, for the Welsh 'Dwnn') Lee. He was a cadet of the powerful Dwnn family of Kidwelly.

* Cp. *The Appellation* pp. 3-5, quoted in ARBER, *The Martin Marprelate Controversy*, pp. 68-72.

The State of Wales

The complicated movement known as the English Reformation had hardly touched the people of the Principality, which had only just been formally united to the larger kingdom. The wealthier families remained Catholic at heart and—as much as they dared—in outward observance; the property of the monasteries and religious houses passed into the hands of alien laymen at ridiculously low prices; but the masses heeded none of these things and made no attempt at anything like a Pilgrimage of Grace. They were buried in a darkness of poverty, superstition, and crime such as Penry indicates in language that finds an echo in the writings of many of his contemporaries. Thus, we read in Strype (though he is not strictly a contemporary):⁷

"Anno 1550. As to the success of the Reformation it went on but slowly in the parts farther distant from London. In Wales the people ordinarily carried their beads about with them to church and used them in prayer. . . . They brought their corpses to be buried with songs and candles lighted up about them. Also this country was very infamous for concubinage, adultery and incest. . . . And many of these sinners were priests."

And again in William Salesbury's dedication to Queen Elizabeth of his Welsh translation of the New Testament:

"When I call to remembrance. . . the vaine Rites crept into our Country of Wales, whan instead of the lvyng God, men worshipped dead images of wood and stones, bells and bones, with such other uncertain reliques I wot not [what], and withal consider our late general revolt from Goddes most holy worde once receaved. . . . I cannot, most Christian Prince, and gracious Sovereaine, but even as did the poore blynde Bartimeus or Samaritane lepre to our Saviour, so com I before your Maiestie's feete; and there lying prostrate, not only for myself, but for the delivery of my country folkes, from the spiritual byndness of ignorance, and foul infection of the old idolatrie and false superstition, most humbly and dutifully to acknowledge your incomparable benefit bestowed upon us in granting the sacred Scriptures to be had in our best knowen tongue. . . . Our countrymen in tymes passed were indeed most loth to reseave the Romish religion," and yet have they now synce, such is the damage of evill custome, ben loth to forsake the same and to receave the gospell of Christ. . . .

And would to God that your graces subjects of Wales might also have the whole booke of God's word brought to like pass; then might their fellow subjects of England reioice of them in these words:—The people who sat in darkness have seen a great Lyght, &c. . . .

And in a letter prefaced to the same work one of Salesbury's colleagues, Richard Davies (Bishop of St. Asaph, 1560-1; of St. David's, 1561-1581), writes (the original is in Welsh):

"What is office in Wales in the present age but a hook with which he who holds it draws to himself the fleece and the flesh of his neighbour? What are learning, knowledge, and skill in the law but thorns in the sides of neighbours, to cause them to stand aloof? Often in Wales, the hall of the gentleman is found to be the refuge of thieves. Therefore I say that were it not for the arms and the wings of the gentry, there would be but little theft in Wales."

Abundant testimony to the prevalent lawlessness of the country in Penry's day will be found in Miss Skeel's recently published monograph, *The Council in the Marches of Wales*.

⁷ *Ecclesiastical Memorials*, Vol. 2, part 1, p. 357 (ed. 1822) quoted by Rees (*History of Protestant Nonconformity in Wales*, 2nd ed. p. 2).

⁸ Cp. *Dequity* p. 38 [42].

Similarly George Owen of Henllys in his *Description of Wales*⁹ (1602) notes that thieving is too common in almost every shire. The same author also combated Penry's assertion of clerical neglect, at any rate as far as his own county of Pembroke was concerned. He says :

"The Thyrd Happynesse and Blessinge whiche presently owre Contrye here enjoyeth is the store of good and Goddly *Preachers and ministers of Goddes woorde* that this our Sheere hath in comparison of other partes of *Wales* which is not so well furnished. There is within this Sheere Eight or Tenn Godly and Lerned ministers and Preachers of the *Gospell* which Travell and laboure in the Lordes *vinearde* especiallie some above the rest that take their contynual paynes.... This last happynes also I haue spoken to confounde a shameles maun that of late yeres to the Schlaunder of all *Wales* hath not stickt to put furth in Prynte that all *Wales* had not soe many Preachers of Goddes woorde as I haue Reckoned to bee founde in this Poore and litle Contrie of Pembroke sheere and yett was there at such tyme as he wrotte his Schlaunderouse *Pamphlett* diuerse others beside benefited in this contrye which seethence are departed Removed or deceased."¹⁰

Lord Herbert of Cherbury in his autobiography tells how his father was

"barbarously assaulted by many men in the churchyard at Llanerfyl [in Montgomeryshire] at what time he would have apprehended a man who denied to appear to justice ;"

and of his grandfather

"who was noted to be a great enemy to the outlaws and thieves of his time, who robbed in great numbers in the mountains of Montgomeryshire."

Dr. Rowland Meyrick (Bishop of Bangor 1559-66) complained that he had only two preachers in all his diocese. An archiepiscopal visitation in 1566 did some good according to Nicholas Robinson his successor, but Dr. Lewis Baily's visitation in 1623 is melancholy reading, as is the testimony of Rees Prichard, vicar of Llandovery, who cannot decide "whether the clergy man, the farmer, the labourer, the artisan, the bailiff, the judge or the nobleman was the most daring in impiety."

Four centuries before, in 1199, Giraldus Cambrensis had drawn up a petition to the Pope which was signed by the Welsh princes, and in this as in his other writings he draws a picture almost identical with that of Penry. "He charged the bishops with non-residence and neglecting their diocesan duties ; he said they were covetous and rapacious, they abused their patronage and oppressed their clergy. He also charged them with alienating the episcopal lands, and with simony."

And two centuries after, in the deadly torpor of the eighteenth century, there is the same strange neglect—now at length to issue in disaster to the official Church—of the spiritual needs of Wales. Nothing could be more significant than the list of English bishops of the Welsh sees under the Georges as given in Mr. H. W. Clarke's *History of the Church of Wales*.

⁹ Edited by Dr. Henry Owen, F.S.A., for the Cymmrodorion Society, and included in Vol. II. of *Owen's Pembrokeshire*.

¹⁰ *Dialogue of the Government of Wales*, printed in *Owen's Pembrokeshire*, Vol II., pp. 97-100.

The Welsh Bishops

At the time Penry wrote this treatise three of the four Welsh dioceses were held by Welshmen—St. Asaph by William Hughes, Llandaff by William Blethyn, and St. David's by Marmaduke Middleton—while the Borderman Hugh Bellot of Bangor had only just succeeded the Welsh Nicholas Robinson. But something more than ability to speak the vernacular was needed and was sadly lacking.

William Hughes, who in earlier years had been in trouble over a sermon *de descensu Christi ad inferos*, now committed more serious errors. His maladministration was the subject of a special inquiry which revealed him as holding nine livings *cum cura* and seven *sine cura*. He is also said to have unduly extorted money from his clergy on his visitations.¹¹ Only three preachers in his diocese resided upon their livings, one of whom was William Morgan of Llanrhaidr-yn-Mochnant, the translator of the Bible. It is, however, to the credit of the bishop (as of Bellot) that he assisted Morgan by lending him books and by examining his work. He also courageously refused to institute one Bagshaw to the living of Whittington because he could not understand Welsh.¹²

William Blethyn had been Archdeacon of Brecknock. After his appointment to Llandaff (the poorest of the Welsh sees), he held several livings by way of compensation for his scanty endowments.

Marmaduke Middleton had been Bishop of Waterford and Lismore, and had then been publicly charged with immorality and with plundering the cathedral. At St. David's he was perpetually in trouble, and finally the ecclesiastical commissioners had to interfere. Martin Marprelate charged him with bigamy, others with forging a will. There is little doubt he was guilty of various forms of simony. He was fined in the Court of Star Chamber and formally degraded and deprived before the High Commission at Lambeth.

The Welsh Bible

As there was no preaching, so there was no reading, for there was nothing to read. In 1546, Sir John Price included a translation of the Lord's Prayer and the Ten Commandments in his Welsh

¹¹ In *The Epistle* (Marprelate; ed. Arber, p. 46) Hughes is accused of stealing the letters of divorce which he had granted to a divorced man, now married again.

¹² A matter in which he was paralleled in recent times by Dr. Lewis, Bishop of Llandaff, the news of whose death comes as we write.

Primer; ^{12A} in 1551 William Salesbury published a version of the Psalms, the Gospels, and the Epistles,¹⁸ as appointed to be read in churches at celebrations of the Communion, and on Sundays and Fast days. Eleven years later (1562) a statute (5 Eliz. c. 28) made provision for the translation into Welsh of the Bible and the Book of Common Prayer, to be "viewed, perused, and allowed" by the four Welsh bishops and their neighbour of Hereford,¹⁴ each of whom was to be fined £40 if the book were not in use in every church by 1 March, 1566. For the inhabitants "of Wales (being no small part of this realm) are utterly destituted of God's Holy Word, and do remain in the like, or rather more darkness and ignorance than they were in the time of papistry." "And ever after, English Bibles and Common Prayers should be had and remain in every church throughout the country with the Welsh translation so that such as do not understand the English language may, by conferring both tongues together, the sooner attain to a knowledge of the English tongue, anything in this Act to the contrary notwithstanding."¹⁵

The bishops commissioned William Salesbury to undertake the task, but the appointed day had long passed—and the fine was not inflicted—before he was able to publish even the New Testament. His version of this appeared in 1567. It was a quarto volume of 399 leaves, printed in black letter by Henry Denham *at the cost and charges* of Humphrey Toy, a Carmarthen man. There was no division into verses, but each book and chapter was prefaced by arguments and contents.

It is impossible to say how many copies of this book, or of the earlier works of Price and Salesbury, were issued. Thomas Llewelyn, in his *Historical Account of the Welsh Versions of the Bible*, says he had read of 1,500 English Bibles as being accounted a large impression, so that Dr. Thomas Rees may be too liberal when he puts down the Salesbury Testament at 600. There was in fact no thought of supplying aught but the parish churches and the cathedrals, and probably many of these had to do without. No wonder the people were "destroyed for lack of knowledge."

Why Salesbury did not continue his work is not clear. The absence of a Government grant probably was one weighty reason,

^{12A} Edited for the Guild of Graduates of the University of Wales by J.H.Davies, (1902).

¹³ Cp. *The Life and Work of Bishop Davies and William Salesbury, with an Account of some early translations into Welsh of the Holy Scriptures*, by Archdeacon D. R. Thomas (1902).

¹⁴ John Scory, a sixteenth century "Vicar of Bray." He was much harassed at Hereford and was accused of being a money lender. He was succeeded in 1585 by the grave Herbert Westfaling, who was a zealous converter of Roman Catholic recusants, and is also remembered by his refusal to curtail his oration before Queen Elizabeth at Oxford though she sent twice to him to "cut it short."

¹⁵ Cp. *Aequity*, page 45 [52].

and the bishops may have felt that they had had enough of the business. At any rate it was not till 1588 that the first complete Welsh Bible was published. This was mainly the work of William Morgan, who undertook the work on his own account and not at the instigation of either of the bishops. Complaints that he was not qualified for the work were examined and dismissed by no less a person than the Archbishop (Whitgift) himself, and Morgan gratefully acknowledges in his dedication that but for Whitgift's generous aid he could not have printed more than the Pentateuch. It is not certain whether Penry knew in 1586 that Morgan was at work in this way. His statement¹⁶ that "one man seen (*i.e.*, skilled) in the original . . . would be able to translate the whole in 2 years," accords well enough with the complaints above referred to, and with Morgan's own ascription of the delay to carelessness and idleness. It would seem that Penry himself had at least begun a translation of the "small Prophets."

Morgan's preface also strongly states the case in favour of the translation and against the Court party who advised the Queen not to give any official countenance to the Welsh version because it would tend to hinder the union between the two countries.

Dr. Rees puts the published number of copies of this Bible at 600, Mr. H. W. Clarke at 800, a number sufficient for the cathedral and parish churches, but allowing none for chapels of ease or private families. It was a folio of 1,000 pages, and the New Testament was practically identical with Salesbury's version of twenty-one years before.¹⁷

It may not be wholly irrelevant to add that the standard Welsh version of the Bible is that of Dr. Richard Parry's 1620 revision of Morgan, and that in 1630, thanks to the liberality of two London Welshmen, R. Heylin and Sir T. Middleton, an 8vo. edition of 1,500 copies was issued at the price of five shillings, thus bringing the Scriptures for the first time within reach of the better class of the people. The first really large issue of the Scriptures in Welsh was what is known as *Cromwell's Bible*, a small octavo, of which 6,000 copies were printed in 1654.¹⁸

In Conclusion

Every reprint which is not an actual facsimile implies a certain

¹⁶ *Aequity*, page 50 [57].

¹⁷ Morgan was passed over in 1591 and again in 1594, when Whitgift presented Gervas Babington and Antony Rudd—Englishmen and Fellows of Trinity College, Cambridge, of which he had been Master—to Llandaff and St. David's respectively. But when Babington went to Exeter in 1596 Morgan succeeded him at Llandaff, and in 1601 was translated to the more lucrative see of St. Asaph.

¹⁸ On these and other editions of the Welsh Bible see generally *The Sunday Schools of Wales* by Rev. David Evans (1883).

departure from the original text. In this edition the following changes have been made :

- (1) Modern *s* has replaced the old long form of that letter.
- (2) Contractions like 'Englād' have been expanded.
- (3) Some obvious misprints like *kingodme*, *ragine*, have been corrected.
- (4) Some division into paragraphs has been attempted.
- (5) In a few places the punctuation has been amended.
- (6) Here and there an original small letter has been replaced by a capital ; (e.g., in 'God'), and *vice versa*.
- (7) The marginal references have been revised ; e.g., on p. 33, where for Ezek. 36. 23, the original has Ezek. 76. 23. In no part of the book is the haste with which Penry worked more evident than in these references.

On the other hand the Elizabethan spelling,¹⁹ the original use of *u* and *v*, and of *i* (as vowel and consonant), has been retained. Those interested in philology will notice the possessive use of *if*,²⁰ and the absence of any apostrophe in other possessives, as well as the participial forms *obaieng*, *destroieng*, *flieng*. The form *frossen* has a particular interest. There are fewer obsolete words and phrases than we might expect ; instances are *impes* (= grafts), *without al naie* (= without any denial). The original pagination is indicated thus [37].

The reference to Herodotus on p. 54 [62] is to the *History*, Book VIII (Urania), chapter cxi. This is one of several indications that Penry, in Antony Wood's words, had "more than ordinary learning in him," so that "the learned and sober men did answer most or all" of his books. Most of the Welsh expressions are translated in the text ; the words "gwur cig Duw" on p. 44 [49] mean "men of God's flesh."

I am much indebted to the Rev. T. G. Crippen of the Memorial Hall, the Rev. Dr. Bartlet of Mansfield College, and Mr. D. Lleufer Thomas of Swansea, for their kind assistance in the work of preparing this reprint.

A. J. GRIEVE.

Stroud Green,

18th Feb., 1905.

¹⁹ "Spelling in his (Hooker's) time, and for long afterwards, was not only anomalous, as ours also is, but anomalous with an apparent unconsciousness of the possibility of regularity. The spelling of the same word sometimes varies within two lines. The use of double letters, or the interchange of vowels and diphthongs in the same word, often seems a mere matter of haphazard."—Dean Church.

²⁰ Cf. "spend their hart blood," p. 40 [46].

BIOGRAPHICAL LIST OF THE WRITINGS OF JOHN PENRY

1. *A Treatise containing the Aequity of an Humble Supplication which is to be exhibited vnto hir Gracious Maiestie, and this High Court of Parliament, in the behalfe of the Countrey of Wales, that some order may be taken for the preaching of the gospel among those people.* 62 pp., 8vo., Oxford, 1587.

2. *An exhortation vnto the gouernours and people of hir Maiesties Countrey of Wales, to labour earnestly to have the Preaching of the Gospell planted among them.* 66pp., 8vo., n.p., n.d. [? 1587 or 1588.]

3. Do., do., 65 pp., 8vo., n.p., 1588.

4. Do., do., 65 pp., 8vo., n.p., n.d.

5. *A viewe of some part of such publike wants & disorders as are in the seruice of God, within her Majesties countrey of Wales, together with an humble Petition, vnto this high Court of Parliament for their speedy redresse.* 14+83 pp., 8vo., n.p., 1588. [Reprinted by Halliwell, only 30 copies, 1861].

6. *A Defence of that which hath bin written in the questions of the ignorant ministerie, and of communicating with them.* 36 pp., 16mo., n.p., n.d. [? 1588.]

7. *Th' Appellation of John Penri, vnto the Highe court of Parliament, from the bad and injurious dealing of th' Archb. of Canterb. and other of his colleagues of the high comission.* 2+52 pp., 16mo., n.p., 1589.

8. *A Treatise wherein is manifestlie proved, that Reformation and those that sincerely fauor the same, are vnjustly charged to be enemies, vnto hir Maiestie, and the State.* 72p p., 4to., n.p., 1590.

9. *An Humble Motion with submission vnto the Right Honourable LL. of hir Maiesties Priue Counsell. Wherein is laid open to be considered, how necessairie it were for the good of this Lande, and the Queenes Maiesties safetie, that Ecclesiasticall discipline were reformed after the Worde of God, and how easily there might be provision for a learned Ministry.* 4to., 1590.

10. Do., do., reprint, 2+14 pp., 4to., 1641.

11. *A brieife discouery of the vntrvthes and slanders (against the true gouernement of the Church of Christ) contained in a sermon, preached the 8. of Februarie 1588. by D. Bancroft, and since that time, set forth in Print, with additions by the said Authour.* 6+56 pp., 4to., n.p., [1590.]

12. *Propositions And Principles of Diuinitie propounded and disputed in the vniuersitie of Geneua.* 12+268 pp., 4to., Edinb., 1591.

13. Do., do., 2nd edition, 8vo., 1595.

The following are posthumous:

14. *I John Penry doo heare set downe sumarily the whole truth and nothing but the truth in regard of my faith towards my God and dread souereigne queene Elizabeth.* (With letters to his wife and the Church). 12 pp., 4to., 1593. [Mostly reprinted in Waddington's *Life of Penry*, 1854].

15. *The Examinations of H. Barrowe, J. Greenwood, and J. Penrie, before the High Commissioners and Lordes of the Counsel. Penned by the prisoners themselues before their deathes.* 32 pp., 4to., n.p. [? 1593.]

16. *Do., do.,* 48 pp., 4to., n.p., [? 1662 or 1690]. [Reprinted also in the *Harleian Miscellany*.]

17. *Historie of Corah, Dalhan, and Abiram, &c, Applied to the Prelacy Ministerie and Church-assemblies of England.* 4+46 pp., 4to., n.p., 1609.

18. *Two letters in the sixth edition, enlarged, of Pagett's "Haeresiography,"* 1661.

19. Documents printed from the Lansdown MSS. in Waddington's *Life of Penry*, 1854; described in B.M. list as follows:

MS. lxxv. 26. *An apology for John Penry, attempting to prove that none of his writings were seditious.*

MS. lxxv. 28. *Penry endeavours to justify himself to Lord Burleigh in what he calls his last letter to him.*

MS. cix. 13. *John Peury's apology for himself and the innocent intention he says he had in composing those writings which were seized.*

No library possesses a complete set of Penry's writings, some of which are very rare. The only known copies of No. 1 (*The Aequity*, here reprinted), are those in the British Museum, the Bodleian, and Cambridge University Library; a copy formerly in Williams's Library is at present missing. Of No. 14 only two copies are known; one at Trinity College, Cambridge; the other in the Prince Library, Boston (Mass.). The best collections of which we have been able to learn anything are the following:

The British Museum has Nos. 1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18.

The Bodleian has 1, 2, 3, 4, 6, 7, 8, 9, 11, 15, 17, 18.

The Lambeth Palace Library has 3, 4, 5, 6, 7, 8, 9, 11.

Cambridge University Library has 1, 2, 7, 9, 11, 13.

Trinity College, Cambridge, has 5, 8, 9, 11, 14.

Cardiff Public Library has 5, 7, 8, 9, 13, 17, and an MS. copy (dated 1602) of 2.

Sir John Williams of Plas Llanstephan has 2, 5, 7, 8, 11.

The Congregational Library has 8, 10, 11, 12, 18.

Williams's Library has 2, 6, 15; (copies of 1 and 5 missing).

The following MSS., in the British Museum, are of interest in this connection:

Lansdown lxxv. 27. *The insolent and seditious speeches of Penry, which it is supposed occasioned his condemnation.*

Harleian 7042. 1. *Papers concerning Penry, Udall, Barowe, Grenewood, Cartwright, and other Puritans; with some original letters from D. Bancroft, T. Cartwright, and others.*

Harleian 7042. 12. *More particulars concerning the seditious practice of Penry, Barowe, &c.; with the blasphemous opinions of Marloe and some others briefly noted.*

Tradition associates Penry with the series of pamphlets published in 1588-9 under the name of Martin Marprelate. There can be little doubt that he was concerned, directly or indirectly, in the publishing of these celebrated satires; but of his authorship there is not a shred of evidence. Indeed the unlikeness, both in style and spirit, of the Marprelate tracts to Penry's known writings appears to be conclusive. For full discussion of the question, and for such evidence as is available, see Maskell's *History of the Marprelate Controversy*, 1845; Arber's *Introductory Sketch of the Martin-Marprelate Controversy*, 1879; Dexter's *Congregationalism as seen in its Literature*, 1879; and Powicke's *Henry Barrowe, Separatist*, 1900.

The best *Life of Penry*, indeed the only one in English that is of any importance, is *John Penry the Pilgrim Martyr*, by John Waddington. Cr. 8vo, 8+284 pp., 1854.

A TREATISE
CONTAINING
THE AEQUITY OF
AN HVMBLE SVPPLI-
CATION WHICH IS TO BE
EXHIBITED VNTO HIR
GRACIOUS MAIESTY AND
this high Court of Parliament
in the behalfe of the Countrey of
Wales, that some order may
be taken for the preaching of
the Gospell among those
people.

Wherein also is set downe as much of the
estate of our people as without offence
could be made known, to the end that
our case (if it please God) may be piti-
ed by them who are not of this assem-
bly, and so they also may bee driuen to
labour on our behalfe.

AT OXFORD,
Printed by IOSEPH BARNES, and are
to be sold in Pauls Church-yard at the
signe of the Tygershead. 1587.

TO AL THAT MOVRN
IN SION VNTIL THEY SEE

Ierusalem in perfect beuty,
& namely to my Fathers & Bre-
thren of the Church of England,
grace, mercy and loue in the
Lord Iesus bee mul-
tiplied.

IT hath beene the iust complaint (beloued in the Lord) of
the godlie in all ages, that Gods eternall and blessed
verity, unto whom the very Heauens themselues shoulde
stoupe and giue obeisance, hath bin of that smal
reckoning and account in the eies of the most part of great
men, as they valued it to be but a meere losse of time to yeeld
anie attendaunce thereupon. Hence it commeth to passe that the
truth being at any time to be countenanced, none very often
are found in the traine thereof, but the most contemptible and
refuse of men. And because these also being guilty vnto them-
selues of great infirmities (and foule sinnes manie times)
and not ignorant that affliction is the sequele of earnest and
sincere profession doe pull their neckes from the yoke, and their
shoulders from the burden: the Lorde is constrained verie
seuerely to deale with them before they can be gotten to go on
his message. Whereupon also followeth their endeours in Gods
owne cause not to haue the euent which they expect. Example
hereof Ionas may be one for all. And which is farre more
lamentable in as [4] much as the drousie and carelesse security,
the colde and frossen affections of the godly themselues in most

waightie affaires is neuer wanting, their careful diligence, and earnest zeale ioined with hartie, and vehement praiers alwaies desired, the Lord suffereth his owne cause, to contract some spot from their sinful hands.

These considerations beloued, but specially the later, kept me back a great while from this action, which I haue now by the goodnes of God brought to this passe you see. It would be a greuous wound vnto me all my life long if the dignitie of a cause worthy to haue the shoulders of al the princes vnder ihe coape of heauen for il footstoole should be anie whil diminished by my foule hands, which notwithstanding I protest to haue been washed as fair as their stains would permit. But I am not a little comforted, two maner of waies. First, that the Lord knoweth he thrust me almost against my wil hereunto. And for asmuch as I see the honour of Iesus Christ (in whose countenance God the father hath lowingly wincked at my sinnes, and whose is al that I haue) standeth vpon the progresse of the woorde preached among vs, my silence, though to the daunger of my life, shal not betray his honour. Is not he a God? Will he not be religiously worshipped? Wil he not haue this religion framed according vnto his owne mind? Hath hee not regard whether his true seruice be yeilded him or no? if he haue, woe be vnto that conscience that knoweth this and keepeth it secret, or is slacke in the promoting hereof. Seing it pleased him, who also separated me from my mothers womb to stir me up hereunto, I doubt not but hee wil giue that successe of my labours, that may be most to his glory. Surely by his assistaunce I neither can nor will be slacke. The dignity of the cause (I hope) wil be regarded: if not, importance must take no deniall in the matter [5] of our God. My second comfort is, that what effect soeuer shal ensue my paines, I seek not my owne but theirs whom it concerneth, namely my parents and brethren according to the flesh. Whose state is so miserable at this daie, that I think it were verie great vndiscreetnes for me to spare anie speech that were likely to preuaile. Naie I would to God my life coulde winne them the preaching of the Gospel. Our sicknes is at the hart, it must not

be dallied with, either present remedy or vndoubted perdition. And so will they iudge, who viewe our estate offered vnto her Maiesty and the Parliament. Which was not published onely least posterities should knowe such dishonour of God either at al to haue beene, or in 28. yeares not redressed vnder Queen Elizabeth our souerain. As for the aduersaries who vnderstand our estate too wel and reioice at our silence, I regard them not at al, for what haue we amisse at this day, which flowed not out of the midst of their inheritance, cursed Rome, that bottomles pit & fornace of idolatry? I haue only therein touched our calamity, & not touched a great part thereof.

To come vnto you beloued of the church of england, I know our cause shal come through many of your hands, I do with teares beseech that it maie haue al the lawful fauor you find of your harts to affourd vnto Christ in his poor members. It may stand in some one to dash the whole. Therefore in the name of God I require al of you, that you hinder not his honour, the saluation of perishing souls, and the good to the common wealth hereby intended. If you do otherwise, I praie God, so many souls, as perish in miserable Wales for want of preaching, be not required at your hands in the daie of iudgement. But beloued I promise al good things on your parts, and craue not only praiers vnto the Lord for the speedy erecting of our Ierusalem; but all other helpes of speech and counte[6]na(u)nce, of motioning the matter vnto her Maiesty & the Parliament; shewing the danger, of denying the great profit, and necessitie of granting our petition. It is your dutie which cannot bee shaken off, as it appeareth by the example of
Ierem. 38. 9. Ebed-melech, Ieremie 38.9. The like act done by the Princes and Elders of the Lande, Ieremie 26.16,17. When the Princes hard Baruch read in their eares, the wordes of the booke containing al the curses Iehouah had determined to bring vpon Israel and Iuda &c. it is recorded by the holy Ghost, that they were affraid both one and other, and said vnto Baruch, we wil certifie the king of these woords, and did so. Wherein they perfourmed nothing but that which euery one of you before the Lord is bound to doe. Gods people

requireth this at your handes. The state of the common wealth and her Maiesties (whom the Lord in mercie deliuer from all forraigne and domestical treasons) crie vnto euerie one of you that can giue anie counsel. Οὐ γὰρ παννύχιον

*Iliad β.
A counsellor
must not sleepe
all night.*

εὕδειν βουλευφόρον ἄνδρα. You must not sleepe all night, in this case, but intreat the Lord, her maiesty, and this honourable court, to raise the ministerie of his word in Wales. This matter concerneth all verie nearlie. The way to procure to your selues fauour with the Lord, and credite with her

Maiestie, is to sollicite our cause, and so you shal find it. The more earnest you be herein, the more honor shal be vnto the Lord, and her Maiestie wil be the more beholding vnto you.

Nebuchad-nezzar an idolater blessed the Lorde, because Shadrak Meshak and Abednago the seruants of the liuing God, changing the kings decree, did yeeld their bodies, rather than they would worship anie other God. If they had been as backward as were other Iewes in this case, howe had that notable decree to the honour of God beene promulgated? ver. 29. Where had been their commendation? [7] No

Prou. 10. 22.

other waie comeyeth the true fauour of anie prince vnto the subiect. Gods blessing which maketh rich and honourable is ioined hereunto. Though it were otherwise, yet this thing is laid vpon you, be not disobedient. And likely it is to be otherwise. For (I am affraid) behold that which the Lord hath built, he wil destroie, that which he hath planted he will roote vp. And

Ierem. 45. 4, 5.

doe you seeke for great things vnto your selues? Seeke them not. If in the daie of trouble you will be hidden, you must be Ieremies, you must be Hebedmelech, you must be Barucks. In these three men the Lord shewed, that euen in this life, he maketh great difference betweene the zealous and lukewarme professors. Ieremy for his roundnes in his office was beaten and put in

Ier. 20. 2. the stocks, *Iere. 20. 2.* iudged worthy to die,
Ier. 26. 11. *Ier. 26. 11.* accounted a rauer and one that
Ier. 29. 26, 27. made himselfe a prophet, *Ier. 29. 26, 27.* a man
that sought not the wealth of his people but the
hurt, *Iere. 38. 4.* Hebedmelech was a noble
man, but some thing ouer zealous, and one that
would not stick to tel the king himselfe that he
had yeelded vnto his noble men in a thing that
was euill in all that they had doone to Ieremie
the Prophet, *Ier. 38. 5, 9.* Baruch was out
of fauor both with prince and priest, *Ier. 36. 19.*
26. because he fauoured Ieremie. But when the
land was made desolate, and the wordes of poore
Ieremie became true, who then went vnto the
wal? Verily the king and his nobles, priests,
and prophets. And Ieremy the true seruant of
the Lord must haue a whole senat of noble men
sent to take him out of prison and to know his
Ier. 39. 13, 14. wil, Nebuzaradan, Nebushasban, Rabsaris,
Neregal, &c. the king of Babels princes. Hebed-
melech should not bee giuen into the hands of the
men whom he feared, but bee surely deliuered
because hee put his trust in Iehouah. Baruch
Ierem. 45. 4, 5. should haue his life giuen him for a pray. Howeso-
[8] euer it goeth therefore, your seruice in our
cause shall bee recompensed. They that
know what it is to haue their iniquities forgiuen,
and their sinnes couered by the sufferings and
passions of Iesus Christ will be wounded, to see
others vnder the curse. The Churches of God
round about vs goe to wrack in Fraunce,
Belgia and a great part of high Duch. I would
Scoiland had continued in her first loue, and
that the hands of the builders were strenghtned
among you. Come what will come, stand you
a Iud. 3: manfully in the faith, my fathers and brethren,
ἐπαγωνίζεσθαι and according to the counsel of Iude^a renew

the battle againe with your spiritual enemy, and contend with earnestness. It maie please God though the liuelie branches be cut off, to quicken vs dead boughes, by the vertue of our head Iesus Christ. I doubt not by the Lords goodnes, if the truth be established among vs through continual preaching, but that al which professe Godlines in Europe, shall hartilie thank the Lord for our zeal and courage therein. Our nation are ful of drosse I graunt, as al the sonnes of Adam are by nature, and verie stonie harted. But the word of God is a fire for the drosse and an hamber for the stone Ier. 23. 29. And the weapons whereby the man of God warreth, are not carnal, but mightie through God to cast downe houldes, and to bring vnder euerie imagination that is against the knowledge of God. 2 Cor. 10. 5. When al things shall be measured vnto vs by the measure of the sanctuarie (as all must bee or else the building proue ruinous) our God will be for a diadem of beutie vnto vs, and for a spirite of iudgment, he wil giue vs his spirit to please him.

I thought it needlesse to put hir Maiestie and the Parliament in mind that euerie thing amongst vs must be ordered according to the word it selfe. For otherwise both the word and the Minister shall want a great deale of the dignitie due [9] vnto both. Suffer the scepter of the word to rule, & this will not be derogatorious vnto man, much lesse vnto the word. It wil be hard to find a yoke fellowe for that, which can neither abide superior nor brooke an equal. My brethren for the most part know not what preaching meaneith, much lesse think the same necessarie to saluation. Though they graunt it needeful, they think it sufficient to heare one sermon once perhaps in al their life. Therefore was it needfull for me to set downe the necessitie of preaching, and of continual preaching, that if they labor not for the same, their bloode maie be vppon their owne heads. For they cannot denie themselues to be put in mind hereof. If there be anie other point of doctrine touched it tendeth also to this end. The diligence, beloued, which I hope your learned Bishoppes, Doctors and other great Diuines, men of famous report, haue taken in England, cannot suffer you to be ignorant in these pointes. Therefore take them not as written vnto you.

For the cause it selfe you know what it is, euen that which the Lord of host will haue most seriouslie thought vpon, & graunted without al naie. In respect wherof it commeth with Gods own letters patents, wherewith all estates in the worlde, naie all the Angels in heauen cannot dispençe. Concerning the handling of it by me a wretch, I protest my self to haue labored according to the example of the Apostle, to speak as I haue beene allowed of my God, seeking to win the fauour of none, much lesse the disliking of anie, least mans vnequall displeasure would bee contented with no lesse satisfaction than the bloode of manie a thousand soules. God forbid mans infirmities in mee should bring this effect. Naie it must not. For be I the sonne of Adam ten thousand times, compassed with neuer so manie infirmities, neuer so base, vile, polluted, and defiled, yet the [10] preaching of the word in Wals is Gods glorie, and therfore must stand. And yet it maie be the Lord by this supplication doth but trie the good wils of those small or great through whose hands it shal come, and neuer meaneth to haue anie such thing performed: as being out of hand to make an end of al, and to come himself to sit in iudgement, where his word shall be surelie countenanced. The consideration whereof should make men enter deeply into their dealings herein. O why should the curse of any damned soule among vs pursue the withstander of our saluation? To make an end, pray for vs breethren and now pray, and pray againe that our God would encline mercie vnto vs in the sight of the Queene hir Counsell and all the Queenes mightie princes, and that builders may be raised among vs. So let it be our God, Amen.

THE NECESSITY

2 Thes. 1. 8.
Isai. 53. 11.

Ephes. 2. 12.
2 Tim. 1. 9, 10.
1 Cor. 1. 21

ἀσεβείας
Iud 4. & 15.

Ezek. 36. 32.
1 Cor. 4. 7.
Rom. 4. 2.
Iam. 1. 17.

Ierem. 19. 15.

Iere. 22. 5. 7.

^g Ierem. 21. 5.

laid vpon man to ^aknow aright, the eternal, his creator, & redeemer, & to serue him according vnto that knowledge, which is doone of that people alone, ^bamongst whome the light of the Gospell doth shine; as is not obscurely shewed, by the Lordes seuerer punishment, vpon them that are either ^cirreligious, or negligently regard, & desperately contemne the trueth, being offered vnto them: so doth it most liuely appeare, by the Lords free and vnderdeserued ^d(yet rewarding blessings) vpon all such, as in an holy obedience conforme themselves according to his will. What flames of vnquenchable vengeance, carelesse negligence of Gods seruice, & the wilfull reiecting thereof, hath stirred in former times amongst nations; and will, as long as the iust God iustly requiteth the contempt of his word, kindle for euer amongst posterities, I wish all men duely to consider. The Lords anger, for the sinnes of his owne people, the children of Israel, was executed vpon them to the ful: euen because they hardened ^etheir neckes, and would not heare his worde. The ^fLord sware by himselfe, that the Temple should bee laide wast, that he would prepare destroyers against it: ^ghee himselfe with a stretched-out hand, and with a mightie arme, would fight against them, euen in anger, and in wrath, and in great

^h Jerem. 26. 6.

ⁱ Jerem. 24. 9.

^k Jerem. 22. 24.

^l Jerem. 40. 3.

^m I Pet. 1. 17.

ⁿ Deut. 7. 26.
& 30. 15, 19.

^a Jerem. 2. 19.

indignation. And [12] because ^h they would not heare him their Citie should be a curse vnto all the nations of the earth. The whole ⁱ people should be giuen for a terrible plague to all kingdomes, for a reproch, for a prouerbe, for a common talke, and for a curse vnto all places whither he should cast them. Coniah ^k the king himselfe should not escape, no though hee were the signet of the Lords owne right hand, yet should he be plucked thence. These plagues with many others most heauy and wofull, did the Lord denounce against them by the handes of his Prophets, and perfourmed by the hand of Nebucadnezzar king of Babell: Because ^l they sinned against the Lord & obeyed not his voice, therefore these things came vpon them as it is manifest, Jeremy 40. 3. Which are not so lightly to be set by of any, as though they belonged properly vnto that time, and people, especially seeing the Lord iudgeth ^m without respect of persons; and seeing that nation, kingdome and people that sinneth against the Lord; shalbe destroied, as it appeareth by the tenor of his iudgement executed vpon Tyrus, Niniueh, Babel, and other Monarchies of the world. There is no exception of the ⁿ blessing and curse; life and death; but the blessing and the life shalbee to him that obeyeth, the curse and death shal bee vpon the disobedient soule. Neither was the grosse Idolatry of this people the only cause of their ruine; but the Lord would haue them acknowledge ^a that it was an euill, yea a bitter euil that his fear was not in them,

^b Nehem. 9. 34.

This also did the Levits ^b after their returne, confesse to haue beene the cause of their banishment, euen that their King, Princes, and [13] Priest(e)s did not diligently attend, diligently attend I say vpon the commaundements of Iehoua. And in that great day, all wicked men shall know, that the Lorde will surely render confusion in flaming fire, not onely vnto wicked doers, but also vnto them ^a that know not God.

^a 2 Thes. 1. 8.

^e Rom. 2. 8, 9.

^f Isai. 3. 8.

^g Rom. 1. 16.
1 Co. 1. 24.

^h Psal. 14 & 15.

ⁱ Deut. 4. 6.

^k Deut. 26. 16,
17, 18, 19.
33. 26.

Nothing therefore but shame, indignation, and wrath, ^e tribulation, and anguish of soule in this life, can bee expected for of those people, whose ^f tongues & workes are against Iehoua, to prouoke the eies of his glory, and after this life, a tormenting portion in that lake that burneth with fire & brimstone, which is the second death. Of which sort al they must needs be, which neuer heard of that, which is the ^g power of God to saluation to as many as beleeeue. On the contrary side the prosperous estate of that nation, language, and people, whose God is the Lorde Iehoua, what hart will not reioice to see? If you will knowe therefore the roote of the flourishing estate of any kingdome, Dauid ^h telleth you that it is, in hauing Iehoua to be your God. The children of Israell vpon this foundation were thought to be such a gorgious ⁱ building, that all other nations seemed to be but cottages, and wormes-houses in respect of them. For in that they ^k had set vp Iehoua to be their God, and to walke in his waies; to keep his ordinances, lawes, and statutes, and to harken vnto his voice, the Lord

also had set them vp that day to be a precious people vnto himselfe ; and to make them high aboue all nations in praise, in name and in glory. A larger declaration of the priuilege of such a people is recorded Psalm 33. Behold the eies of Iehouah doe looke vpon them [14] that feare him, and wait for his kindnesse, that hee may deliuer them from death, and keepe them alive in the time of famine. And in the life to come

Reue. 7. 16, 17. Iohn saith of them in the Reuelation, that they shall not hunger any more, neither shal the sunne light on them nor

any heat, for the lambe that is in the midst of the throne shall gouern them, & lead them to the liuely fountaines of water, and God shall wipe away all teares from their eies.

Oh then what Christian, yea ingenious, humane, naturall heart will not be greeued to see any people in such a forlorne case, as not only to be bereaued of those vnspeakable blessings of the Lord, whereof al they shal be partakers that fear him, but also laid open vnto the weapons of his reuenging and consuming anger in this worlde, and in that to come, to his eternall and neuer ending wrath ? And who would not strain himselfe to the vtmost of his ability, and beyond all his might, to make knowen the case of such a people, vnto those who both can, and also would find a remedy therunto ? For mine owne part, because I see the spirituall miserie wherein wee nowe liue in the country of WALES, for want of the preaching of the Gospel and the great plagues that are like vndoubtedly to fall vpon vs for the same ; I cannot but be so affected toward these our calamities, as in respect of the Lords honor, the desire of the saluation of my breethren, my loyall obedience vnto her Maiesty, and the discharge of my own conscience, I doe alwaies from the bottome of mine heart wish and pray for the redresse heereof, & nowe by writing with all humility and submission in the feare of [15] God, lay open our estate, first vnto the

consideration of your excellent Maiesty my dread soueraigne Queene Elizabeth, vnto whom only of all the potentates of the earth, I owe all obedience and seruice in the Lord Iesus, and next vnto the viewe of your high court of Parliament, desiring you vpon my knees in the name of the great God the creator and preseruer of heauen and earth; whose honor is now in hand, that our petition may be so thoroughly waied, as our necessity requireth.

The summe whereof is; that it would please your Maiesty, & this honorable assembly, in a zealous and a godly compassion, to regard the lamentable and wofull estate of vs your poore sub-

jects, and breethren, which liue at this day altogither without the knowledge of

^a Isai. 43. 11, 12.

^b 2. Chro. 15. 3.

^a a sauing God, because we haue not ^b teaching Ministers among vs, & that

some order may be taken by your Maiesty and the estate, whereby wee may bee freed from that destroyeng grosse darcknesse of ignorance, wherein we nowe are bewrapped to the woe of our soules for euer: And so by our true conuersion vnto the Lorde, we may auoid euerlasting death, and preuent the fiercenesse of the wrath & indignation, which we see iustly to hang ouer vs in this life. The

^a Luk. 10. 2.

Matth. 9. 8.

remedy of this our grievous case, is only had (and no other way) by speedie ^a

prouiding vnto vs such pastors, as may feede vs with the food of life, the pure worde of God, and bring vs home vnto the only ^a Lord of pastors, & sheepe-

^a 1. Pet. 5. 4.

Heb. 13. 20.

Luk. 22. 27.

Mark 10. 45.

heardes, the Lord Iesus. This is the summe of al (my dread soueraigne) that I your base vassall haue emboldened my selfe to offer vnto you, and this your [16] high court of Parliament; wherein I protest that in respect of my weakenesse

al maner of waies ; the basenesse of my condition, I intreated the Lorde to send vnto you by the hand of him whom^b hee should sende, that is by one endued with such giftes, and authority also, as whereby the suite might haue purchased some countenance, and so be found more auailable, and plausible.

But considering that this mine endeavour might be a means to stirre vp some such, and that the Lorde is the Lord of countenance, credit, and fauour, & therefore can adde vnto his own cause the good liking of men either more, or lesse, as seemeth best vnto him, which only guideth the harts of the children of men ; and that he is then fullie seen for his own glories^c sake to bring the worke to passe that tendeth to the saluation of any, when hee vseth most abject, and vnfit tooles, I doe not

doubt if it be his good pleasure, but that this supplication, though put vp by a sinfull weake hand, shal haue all the intertainment that the message of the liuing God desireth to haue. And although our estate beeing duly waied, doth with most pathetical, & pierceing cries, (that may moue againe the very flinty rockes) make intreaty for it selfe, and declare the vnanswerable necessity either of hauing our petitions graunted, or of the torments of our soules in hel fire for euer, and our fatal ruine in this life : yet I thought it most needefull in this brieue treatise to set downe some of the reasons whereupon our petition is grounded, that by the view of them, it may appeare how daungerous a thing it is in the sight of God and man to deny our suite. And here [17] verilie the cause may be seene at the first sight to be inuironed with a two-fould wall (as it were) of most iust, and apparant equity. First, in respect of the honour of God, whereat especially it aimeth. Secondly,

^b Exod. 4. 13.

^c Rom. 4. 2.
Ezek. 36. 32.

in regard of man, whom it doth not a little concerne. Whether therefore you do consider the Lord himselfe whom we disdain, and contemn (for want of better instruction out of his woord) by our vngodlie liues, or her gracious Maiestie and this honourable assembly, who are bound before the Lorde with an vncancelable band to see the eternall verity of the Gospell of Iesus Christ taught vnto, & obeied of al the inhabitants within the precincts of her Maiesties dominions; or my deere brethren and countri-men, whose ioiful and happy felicity is this way sought for, you shall find the supplication to be full of dutifull endeours towardes the maintenance of Gods glory, the safe estate of this kingdome, & our soueraign, (whom the Lord long preserue ouer vs) and hurting none, full of equity on all parts. Wee desire to haue the knowledge of our God, and the Lawes of his kingdome, (whose subiectes in name wee professe ourselues, and in deede ought to bee) made knowne and taught vnto vs.

^a 2 Cor. 4. 4.
Ephes. 6. 12.
& 2. 2, 3.

Rom. 1. 16.
Heb. 4. 12.
Ier. 23. 29.

Iam. 1. 21.

We desire that the tyranny of Sathan, who ^a exerciseth a regencie in the hearts of all men (amongst whom Gods trueth hath not beene taught) may be ouerthrown ^b by the powerfull arme of God the worde preached, ^c who can saue our soules.

Now therefore to you right honourable, worshipful, and reuerend of this Parliament (with al humility be it spoken) in the audience of our God, in the presence of Iesus Christ, and in the [18] witnes(se) of euery child of God, who shall read this litle treatise, we most earnestly and vehemently as in the cause of Iesus Christ, and in the cause of our soules, entreate and beseech you, cry and cal vpon you to do your endeours, that Sathan may no longer keep vs in bondage, which ought to be imploied in the

^a 1 Cor. 6. 19.
& 3. 16.

^{*} Rom. 6. 16.
& 7. 5. 2 Pet.
2. 20.

service of our God, and that the Lorde
Iesus his throne may be established in our
hartes, ^a as it ought to be in those which
are his members. What interest hath
sathan in vs, that wee should be per-
mitted to be at his beck, and leaue
vndoone the duty we owe vnto our most
beneficial & louing God, euen by the
law of creation? Why should he pre-
uaile more with you which continually
seeketh your destruction and ours, than
Iesus Christ, whose love towards vs was
sealed with the losse of his life, euen
then, when we were his enimies? Wil
you reward his vnconceiueable kindnesse
in such sort: as to suffer any that you
can hinder, to be sworne seruants of his
professed enimies? Sworn seruants I
say, for whosoever serueth not the Lorde
Christ in ^enewnesse of life, and holinesse
of conuersation, hath taken the oth of a
souldier to serue sinne vnder Sathans
banner. Why should the sonne of God
be bereaued of the title that he hath in his people, and
conueiance thereof made vnto a damnable crature?
Consider I pray you the weight of the cause in this one
point: it is concerning no lesse matter than a kingdome,
yea the kingdome of the God of al kings, Iesus
Christ: the contention is betweene the most glorious in
heauen & earth, and his own slaue, where the in-
dignity of the vsurper ought to moue you. We are
wearie of the hea[19]uie bondage of the one, and desire
the easie yoke of the other. In the absence as it were
of our Lord and king, wee haue none to runne vnto for
helpe, but you, whom he hath placed aboue vs.

Pitie our condition, naie rather let it bee seene that
you reioice to haue such oportunitie to enlarge, and make
conspicuous the glorie of your redeemer, that it may bee
a witnesse vnto your soules, when soeuer you depart

this life, that indeede you haue quited your selues like men in the places whereunto he hath enioined you, by defacing the kingdome of Sathan. You are nowe to declare vnto which of the two you would haue vs subiectes, who shal be king, Sathan or the Lord Christ ; and therefore whether of the two can preuaile more with you. Not that the diuel is able, or dareth withstand his maker, or that the Lord needeth the helpe of man, to overthrow his forces, as not being of power to rule, vnlesse man set the crowne vpon his head : but because hee hath taken this course in the gouernment of his Church here vpon earth, that vnlesse the Magistrate doe vphold his honour against Sathan, it will fall to the ground for ought men can see, and hee hauing commaunded men of authority to be zealous in his cause, wil reward them according vnto their loue towardes him in this point. For hereby hee doth trie their good wils, in that he declareth his honour to be vsually measured in the hart of the people, according vnto the proportion of the magistrate's loue towards him : reseruing alwaies vnto him neuerthelesse the power to beget his loue in the subjectes, whose prince may be an Idolater : and to bridle the furie [20] of his enemies when hee will, without the assistance of man ; and to reedifie his Church, though al the kings vnder heauen gainesaie the same. But this not proceeding from them wil be to their greater condemnation, because they chose rather to haue their people in the slavery of Sathan, than in the liberty of Christ. For one of them will, yea must needes beare rule in the hearts of all men ; either the Lord by his spirit conueyed vnto them through the ministry of his word : or the old serpent, by his diuelish illusions. That both can-

^a Matt. 12. 25, 29. not rule together,^a it is apparant, because

they are so contrarie the one to the other : the subjectes of both kingdomes disagree, the lawes be diuerse. If you chuse the sonne of God, and place him in his throne among vs, by the preaching of his Gospell (for otherwise you cannot be said to make

choise of him), then assure your selues
^b 1 Sam. 2. 30. that the Lord will ^b honour you, because
you honour him, and not forget the vp-
holding of his kingdome by you, especially in such an
age : as wherein most of the estates in the earth haue
bereaued him of his right, and giuen their crowns vnto
the beast. Then happy be your names and memories,
and the memories of your posterities for euer. And
happy be the daies that euer we were borne to be
gouerned by such a godly Prince, and godly coun-
sellers. But if you make worse than Glaucus his
chaunge, and as much as in you lieth robbe Christ
Iesus of his kingly dignity, what are you to looke for
at his handes, but the cruel destruction that is prepared
for those who will not suffer the sonne of God to rule
ouer them or theirs? Consider, and consider [21]
again, that they deny Iesus Christ a kingdome ouer
theirs, and consequently prefer Sathan before him ;
which deny the ministry of the Gospell vnto the
people vnder their gouernment. The reason of which
assertion appeareth not onely by some places of Scrip-
^a Matt. 13. 19.
Luke 8. 11. ture before quoted : but also in that the
woorde preached is called the ^a woord of
the kingdome by our Sauour himselfe :
and the glad tidings of the Gospell called
^b Luke 8. 1.
Matth. 3. 2. the ^b kingdome of heauen. By the
parable of the vineyard which is said to
be the inheritance of the sonne of God
Matt. 21. 38. and whereof he accounteth
himselfe robbed when he hath not fruit
yeilded vnto him ; which only is done
where the Gospell flourisheth. In that
the Gospell is called the Gospell
^c Mat. 24. 14. of the ^c kingdom. Wherein politik
Gamaliel also ^d gessed aright that the
^d Act. 5. 39. High-priests and Sadduces should be
found to do nothing lesse than *θεομαχεῖν*,
that is, fight against God, if they with-
stoode the course of the Gospell. To

be short^e Peter in the very same chapter a little before maketh it a part of Christ's prerogative roial, to work repentance in the hart of man, and assurance of remission of sins, which no Christian wil saie to be otherwise effected, than by preaching. In so much as they must needes be conuinc'd to enervate and weaken the same souerainety of the Lord of life, who any way refuse to haue them for whose wealth they are to prouide good lawes, instructed by the Gospel.

If this conclusion be true (as in very deed it is most true) oh how ought you of this honourable assemblie to labour, for the erecting of the ministry of the word in Wales, seeing they that wil be slack in the [22] same detract from the honour they owe vnto Iesus Christ, and plainly shewe how little they care whether his kingdome sincketh or swimmeth. As for these that withstand this, I dare boldly affirme them to conspire with Sathan about the invading of Christs kingdome, and most contumeliously to tread his crowne vnder foote. Where by the waie they are intreated with al reuerence to looke better vnto their dealinges, who vnder the name of conformity and obedience, stay the course of the ministry in any place, and desired to acknowledge this vnity to bee nothing else but a consent with Satan to wrest the scepter out of Christ his hand, and vndermine his chaire of estate; if they haue done heretofore foolishly, let them now, (following the counsel of the wiseman) lay their hands on their mouthes, and take heede least by defending former practices, they ad drunckennes vnto thirst. It may be if men knew the sinne of resisting the Gospell to bee so hainous, they would perhaps further our suite; or at least not hinder it. But because the preaching of the woorde is thought no better than folly of worldly wisemen, it commeth often to passe that the reiecting of a suite tending thereunto, is made a thing of smal moment. And although in very deed this sinne be high treason against the Lord, yet the offenders herein

will auouch themselues to seeke the honor of God, no lesse than the earnest furtherers of the woorde preached, yea, though they throw al their blockish and wilful reasons in the way, to stop the passage of it. And least men shoulde terme them by their right name, they thinke the excuse will stand in [23] good steede, to saie, they cannot see how the hindering of the Gospell should bee so odious in the sight of God, and therefore no reason why they should be thought kickers against the heauen, seeing they in euery point fauour the proceedings of their Prince. But how vaine and ridiculous is their excuse? For shal a traitour be therefore acquitted, because he offending against the Lawes of God, and his soueraigne (as in transferring the prærogatiue due vnto his Prince vnto a forraine Idolatrous shauen priest) protesteth that he neither acknowledgeth nor seeth his actions therein to bee traiterous? Or shall Pellagians, Papists, Arians, &c. auoid the names and punishments of heretickes, because they affirme nothing but that whereof, by the strong delusion of Sathan they are persuaded? I trow not. No more can hee be said to doe any thing lesse than to iustle against the heauen, and him that dwelleth therein, which putteth his shoulder against the progresse of his woord, though his owne corruption will not suffer him to perceauie this his raving madnesse. As therefore you of this honourable assembly would not bee taken defacers of Gods glory: so in most humble wise I admonish you not to oppose your selues in any sort against this our petition: and as you would find fauour at the handes of the iudge of al the woorld in the day of iudgement, and bee acquitted before Iesus Christ, and by him, further his honour to the vttermost of your power. Regard whose cause it is; what account hee maketh of it: how derogatorious it is vnto his glory, for you to deny vs the Gospell.

I know it will bee aun-[24]swered here, that her Maiesty and the Parliament deny the true seruice of God vnto none, and haue taken order that no false religion should bee vsed of anie subiect in this land. Which thing also

I doe affirme from my hart, and thank God for, and the Lord wil not forget Queene Elizabeths kindnesse in this thing towards his house. I adde moreouer, that if any the people of this Realme want the same in particular, which hee hath granted all in general, it is her wil they should acquaint the Parliament with their cause, where they ought to bee heard. Hitherto therefore tendeth my speach. If we the people of Wales making our estate known, shall not haue it redressed by this assembly, that then the ouerthrowe and weakning of Christes kingdome is intended thorough this meanes (by them that shall hinder preaching to be graunted vnto vs), our calling adding great strength thereunto. Let all know therefore how greatly it tendeth to the honour of the most high God, (which he wil maintaine as the apple of his eie against al the euil willers thereof, vnto their vtter ruine and shamefull confusion both of body and soule) that the lamp of the Gospell should bee set on fire amongst vs, and that a repulse should bee giuen to Iesus Christ by repelling this our cause.

Good my Lords, whose honour in the feare of God I desire, thinke with your selues that the Lord of heauen, being now reiected of most nations of the earth, is thrust into this poore Iland of England, as into the furthest westernne partes (sauadge America, and that continent excepted) but surely his entertainment here, if one handmaid had not better [25] cherished him, had beene very cold. He hath often threatned vs to depart, by taking her with him from such vngrateful subiectes as wee are. Particular men he hath by his seuerall blessing, and the sound of his woord, from the highest to the lowest sollicitied vnto his seruice. Al for the most part refused. This one time he wil try whether the whole estate of the land will allowe him anie larger demaines, than hitherto he enioied. And therefore he now knocketh by this our suite, at the doore of the Parliament, to know whether we the people of Wales shall bee graunted him, as his herytage. If it be denied, he protesteth that hee will stay no longer. He

expecteth an aunswere : Have a regard what ye doe. A greater matter cannot be consulted vpon. What a shameful thing were it for man to deny his God, that which most concerneth his glory ? Alas the day, what hinderance wil it be vnto any of you to haue vs poore Welshmen celebraters of the honour of our God ? And what pleasure will it bee vnto you to haue him departed from this kingdome in a rage, because he is not heard in that thing, wherein he most delighteth ? And beleeeue me, I am highly afraid he will take your denial so vnkindly, that England shal feelee, by the taking away of his Gospell, what a gest it vngratefully lost. Therefore, as I said before, so I say againe, that our suit is not sleightly to be looked vnto, much lesse denied : because vppon the graunting of it, not onely the saluation of many thousand soules, but also the glory of the most mighty God relieth. It were extreme madnesse for vs to be cold in that suite, wherein we woulde [26] haue others whom it concerneth not so much, to be vehement and earnest. And we might iustly both before God, and men, fry againe in our condemnation, if we were not most earnest in a matter of such weight. Saluation is not bestowed vpon them that care not whether they haue it or no : Nay our Sauour setteth downe, that seeking for it will not serue, but there must be great striuing vsed ; and that with agony, and contention. ^aStriue saith hee ^bto enter in at the strait gate ; for many I tel you wil ^cseeke to enter, and shal not be able. Maruel not therefore if we leaue no stone vnturned to come by that which is so precious, and so hardly found.

But the obiection ministreth greater strength to our argument. For either the Parliament must deale most iniuriously with her Maiestie, and saie it is not her will to haue Christ Iesus raigne ouer vs, (which far be it from entering into anie mans heart) or that they will in a cause so directly tending vnto Gods glorie, and the good of the weale publicke, resist that, which the most of al

^a ἀγωνίζεσθε
^b Luk. 13. 24.
^c ζητήσουσι

would haue decreed. This later hath not beene found, and I hope neuer will be in the Parliament of England, as long as Queene Elizabeth hath the scepter in her hand. And can any man admire that we haue al this while of her Maiesties raigne been by the iust iudgement of God, without the word preached, and also read, as shall be shewed, whereas wee neuer as yet opened our mouthes for it ?

I am so far then, from conceiuing any vnduetifull thought of my soueraigne, and this high Court, as transferring the cause of our ignoraunce vpon them, that I protest it iustly re[27]steth on our selues. For when did that day shine this twenty eight yeares, and aboue, that anie among vs, (whom the Lorde had endued either with authority or giftes of learning) haue moued this cause effectually vnto her Maiesty, or the Court of Parliament ? Though I would wish wee had found the fauour in their sight, (howbeit vnworthy of our selues) to be driuen vnto the mariadge of Iesus Christ, against our wils, that some more might solemnise the same than doe at this day, to his honour and their owne eternall felicity. If any man will heere demaund whether the Lorde requireth any more at the handes of this high Court in the cause of religion than is already perfourmed, seeing there is not only permission graunted for al that will to professe the truth, but also a commandement that none aduenture the contrary ; I answere he exacteth a great deale more. As to see that euery inferiour person haue done his duety in the performance of that enioined vnto him for the planting of religion. To see, whether such Lawes, as haue beene already provided, in that cause, haue beene put into practise ; if not, to consider wher the fault was, and see it amended. To consult whether a better order may be taken for the progresse of true religion than hitherto hath been, and being found, to put the same in execution. Againe, for as much as the work is the ruling of Gods people, especiallie to provide that the gouernment may be according to the Lords owne Lawes. Briefly where the word is not preached,

there to establish the same with speed. Our whole country of Wales, as yet, being [28] altogether in ignorance, to endeouour themselves in deed, to see the same called. In a word to order euery thing in euery particular parcell of this Iland and the other according vnto the Law and testimony (for the declining therefrom argueth great ouer-sight and folly), as it is set downe Isai. 8. 20. Otherwise the Lord should enioine more vnto a father or maister in the gouernment of his family, than vnto a magistrate in the common wealth.

For a father and so a maister, is not only bound to see, that his sonne bee no Idolatour, or swearer (which would to God al fathers perfourmed) but also to bringe them vppe in^a instruction and information of the Lord. Did Abraham no more, think you, than command his seruants, that they should take heede, they serued not the gods

^a Ephes. 6. 4.

beyond the riuers, and wil them in some general sort, to serue Iehouah? You shall find it otherwise recorded of him, Genesis 17. 23. Good Iehoshuah protested that he, and his house, that is, all those that were vnder

his gouernment would serue Iehouah. In whose example the doubt will not bee worth the answeare, that Iehoshuah doth content himselfe in this place, onelie to haue barelie offered the trueth vnto his

Iehosh. 24. 14.

people, and giuen them the choise whether they would professe it or no, whereas his protestation importeth, that as many as would be gouerned by him, should serue Iehouah. If they did otherwise, such rebels against God, were not fit to bee his people.

To omit, that the case is far vnlike in the people of Wales and the Israelites at this time, I would that all which beare the chiefe soueraigntie of anie common[29]wealth christian (whether monarchie, Aristocracie &c.) would plainlie declare, that they should not be their subiects who would not be obedient vnto the Lord as did Iehoshuah in this place. Dauid tooke

^a 1 Chro. 13. 5.
1 Chro. 15. 13.

^b 1 Chro. 28. 8.

a band of himselfe, to keepe no such in his house. Wherein it appeareth, that he did both denie the same to be a cage for Idolatours, and in like maner would haue al things there according vnto the will of God. His care was no lesse in the common wealth, as maie appeare by his great sollicitude in bringing home the ^a Ark, confessing & amending his carelesse ouersight herein before committed, by his earnest desire to add as much dignitie as hee could vnto the seruice of God, in offering to build him an house. Lastly the exhortation he made at his deathbed, to the rulers, & his sonne Salomon proclaimeth openly, what a care he had to see the Lorde honored of euery man in his kingdome. I thought good in this place to set downe Dauids wordes. ^b Now therefore (saith he) in the sight of al Israel, the congregation of Iehoua, & in the eares of our God, keepe and make diligent enquiry, for all the commandements of Iehouah, your God, that you may possesse this land, and leaue it for an inheritance vnto your children after you, for euer. And thou Salomon my sonne, knowe thou the God [of] thy fathers, and worshippe him with an vpright hart, and with a careful soule, for Iehouah searcheth the hearts, and vnderstandeth all the imaginations of the thoughts, if thou search for him, he will be found of thee; but if thou forsake him, he wil cast thee off for euer. I see to whome I [30] speake, and therefore application needeth not. Onely you are to marcke, that no seruice by piece-meale, but according vnto al the commandementes is allowable, and that the Magistrate must practise all that God requireth of him. The wil of God in any particular point of religion being vnknown vnto him, hee must make diligent search and inquiry for it himselfe (keepe & seeke all the com-

maundementes, saith he). In which wordes the holy ghost noteth, that a good magistrate may be ignorant of his duty, but giuing this caueat withall, that as soone as he is put in mind thereof, though by an inferior person, he must not be borne in hande by any other that all is well (for how can that be well and in good case, which is not according to the Lordes wil ?) but seek reformation out of hand. The necessity of obaieng is set downe, in that the Lord would not spare Salomon if he did the contrary, no, though he had made a promise of fauor vnto him. Further concerning the magistrates dutie in this particular care, that God be honoured through his charge, wee shall find in the example of good Iehosaphat, who, hauing in the third yeare of his raigne, most ^a notably established religion, (sending Leuits about throughout all the Cities of Iudah to teach the people) notwithstanding, in the 18. or 17 year (confer 2. Chr. 19. 5. 1. Kings. 22. 41. with the 1. Kin. 16. 29.) went through the people from Bersheba to mount Ephraim, and brought them againe vnto Iehouah the God of their fathers, so litle a thing was it in his eies, to haue once verie notablie reformed his people, vnlesse he did the same as often [31] as need required. Religious Ioshia caried the like heart with him. The good king rent his clothes, his heart melted within him with weeping and wringing of handes, he humbled himselfe before his God, and immediatly set vpon the reformation of euery thing amisse, as soone as he perceiued the Lord to be dishonored by neglecting the performance of his will in any point. But what needed he to haue taken all these paines ? He had a promise all should go well in his daies, and after him, his people were sure to smart for their former sinnes. He had doone well for his part, fals-religion was expelled in the 1. yeare of his raigne

We must seek
vntil we find, and
hauing found,
keepe the com-
mandementes.

^a 2 Chro. 17. 9.

2 Chro. 19. 5.

2 Chro. 34. 19.

(this being the 18). Iudah & Ierusalem were purged from their high places; time would not serue to establish euery thing according vnto the lawe of Moses; the people were simple, not capeable of the gouernment required by the worde of God, his nobility, by reason of their long continuance in Idolatry, not so well perswaded of the true religion he sought to establish. It was very new vnto them, their weakenes were to be born-withal: Yea they must haue the liberty of their consciences. Perhaps they who should haue been most forward, as the high priest, and others, were found very great enimies vnto all good proceedings. It may bee they looked that all should bee committed vnto their handes, as the pope hath done in times past. For what had a ciuil magistrate to doe with setting in order things belonging vnto religion? These and many other hinderances hee had, I grant.

2 Chro. 34. 3. But looke when the zeal of the Lords house hath eaten vp any, how easily they swallow [32] all occasions, that might hinder the true worship of God, in any that belongeth vnto them. And therefore, that very yeare, euen then, when he was farther instructed, by examining the booke of the Lawe of Moses, concerning his duty, he gathered the people from the greatest to the smallest, priest and

vers. 30, 31, 32. Levite, read the woords of the couenant in their eares, and made a couenant before Iehouah to keepe his commaundements, his statutes, and his testimonies, with all his heart, and with all his soule. He caused al that were found in Ierusalem and Benjamin to stand vnto it. So farre was hee from bearing with any in their Idolatrous perswasions, that could not (for consciences sake forsooth) but turne backe from Iehouah the God of their fathers, that as it is recorded of him

^averse 33.

^aDeut. 13. 6, 9.

^bIos. 22. 12, 19.

^c2 Chro. 15. 13.

Dan. 3. 29.

^fEzra 7. 26.

hee ^acompelled all that were found in Israel to agree vnto the couenant, & to serue Iehouah their God which they did al his life. In which action (religion being now receiued by publicke consent) hee did not only according to the commandement ^a & the example of his predecessors the ^b whole congregation in the booke of Ioshua and godly king Asah ^c(who decreed that whosoever would not serue Iehouah should be stoned, whether he were small or great) but also that which the wonderfull and great woorkes of God wrested from ^e Nebuchadnezzar, and almost nature it selfe shewed vnto king ^fArtashash.

Gods honor being precious in the eies of this assembly, as I hope it is, wil driue them to follow these godly examples, and to looke with the eies of an Egle into the estate of our Church in Wales, yea compel vs by authority, rather than [33] faile to honour & sanctifie the Lord, by the knowledge of our saluation. For then, he is said to gaine a name, and maiesty to himselfe, when hee is seene to forgiue sins, not for mans desert, but for his own ^g glory sake: and he is then knowen to be the Lord, when hee is ^h sanctified in his people. For indeede none is able, either to forgiue sinnes or to sanctify the prophane hart of man, but the Lorde himselfe. Therefore the prerogatiue aboue all others giuen to our sauior christ in the reuelation, is, that when there was none found in heauen or earth, or vnder the earth, worthy to looke vpon the book sealed with seauen seals, much lesse able to open

^gIsai. 48. 9, 11.

^hEzek. 36. 23.

it, he the lyon of the tribe of Iudah performed both.

Ephes. 1. 13.

Reuel. 5. 9, 12.

verse 13.

ὁ πλοῦτος τῆς
δόξης, ὑπερβάλλον
μέγεθος τῆς δυνάμε-
ως, ἐνέργεια &c.

But who knoweth this saue they, that are redeemed by his blood? And his blood clenseth none, but these which heard the worde of trueth, euen the Gospel of saluation preached vnto them. The way then to procure that the people of Wales maie cry with a loude voice, Woorthie is the lambe, to take the booke, & open the seales thereof, because he was killed, and hath redeemed vs to God out of euery kindred, and tongue, people, and nation, is to bestow the worde preached vpon them. And howe greatlie the calling of men vnto saluation augmenteth both the might and the exceeding riches of Gods strength shalbe easily gathered, if you doe but consider that the treasury, the iewell house, and wardrobe (as I may say) of Gods glorious inheritance, in the Saints, and the exceeding greatnes of his power towardes them that belecue, is no other way discerned, but by the spirite of reuelation, through the knowledge of God; [34] as the expresse words of the Apostle do enforce, Ephes. 1. 18. 19. All which proceed from hearing the worde of truth, as he set down before. The wordes which the Apostle vseth to expresse the meaning of the holy-ghost doth most euidentlie conuince that they who felt not this power in themselues count the Lord to be but a weakeling. For although the contemplation of nature, the mouing of the heauens, and the creatures therein contained, may afforde some glimse of the might that is in the

creator ; yet this is not indeede so much as a shadowe of the other, wherein the Lord is said to exercise the power of his own right hand. As first, in giuing the Lord Iesus a conquest ouer al the ^k principalities, and powers of his enimies, making him to triumph ouer them, and that ^l by weakenesse, sufferings, crosses, calamities, temptations, yea and death it selfe : then in raising him from death, to giue him a name, aboue all names, and to

^k Coloss. 2. 15.

^l Heb. 2. 10, 18.
4. 15. & 5. 7.

make him the head of al. Secondly in vs, his poore members, sauing our helplesse and damned soules, working mightily in our sinful & stony hearts, by the conuersion of vs vnto him, giuing vs poore flesh and blood a conquest also ouer our owne fleshe and the rebellious motions thereof : and which is more, ouer the prince of the world himselfe. Assuring our vnbeleeuing hartes, of his loue towardes vs, shewing how mightie his spirite was in the Lorde Iesus ; who had it powred vppon him, without measure, seeing wee that haue but a dramme thereof, and that in a body of sinne, are not without some reioicing effects by the power of Gods mightie spirite. Herein and [35] in such actions the power of God, to a beleeuing heart, sheweth it selfe to be ten thowsand times greater, than in creating a thousand worlds.

Can the Parliament of England be desirous to glorify their God, and not decree, that this power of his be manifested vnto vs, by deliuering euery of vs out of the tyranny of that mighty potentate, who is euen the God of this world ? Our sauior Christ, euen in respect of his manhood is so glorified of his father that man cannot augment the same, yet the

^a Phil. 2. 11.

Apostle is plain, that his honor consisteth in no other point, than that euerie tongue should confesse ^a him to be the Lord, to the glory of God the father. And least carnall men should thinke the Lord smally to esteem the glory hee gaineth,

^b Phil. 2. 6.

^c Ier. 23. 6.

Isaie 44. 6.

1 Iohn 1. 1.

Rom. 9. 5.

by these that are called vnto the knowledge of his trueth, the regard he hath hereunto is two maner of waies shewed. First, in that hee, which was the substance, and essence of the Lords owne glorious Maiesty ^b equall with God, ^c God himselfe, made himselfe of no reputation, taking vpon him the forme of a seruaunt, became vile, & base, as we read, Esai the 52. 14. & 53. Phil. 2. 7, 8. onely to the end hee might reserue from hell some of the lost sonnes of Adam, by whose saluation he should be glorified. Secondly for asmuch, as the chiefe end of his comming to iudgement, 2 Thess. 1. 10. in that great and glorious daie, wherein the secrets of all hearts shal appeare, is to bee made glorious in his Saintes, and marueilous in them that beleue. It is out of controuersie, that on this daie the Lord will make the maiestie of his sonne Christ so glorious, and of such rare ex[36]-cellencie, as the verie Aungels themselues shall wonder and be astonied thereat: and yet there be none others set downe, in whom he shal be glorified, but only those that beleue. Shal we say then, the training vp of such is of smal acceptaunce in his sight? God forbid. Shall we think that their estate wil be any thing tolerable, who in this life, though they doe not further the Gospel, yet will not hinder the same? No truly. For here be onely two estates of men spoken of, either those, in whom Christ Iesus shall bee glorified (in euery of whose harts, the Lord hath so wrought, by his spirit, that they desire nothing more, than that he maie rule the soules of men by his woord) or the other whose portion shall bee woe of soule. And who are they? only turks, infidels, papists, traitors, adulterers, theeues, murderers, and such like workers of iniquity? These I graunt indeed, but not these alone. For the Apostle giueth no such mark vnto al, but he comprehendeth both the one, and the other, in this, that they obey not the Gospell. Be a man therefore accounted neuer so ciuilly honest, talk he neuer so well

of the Church, and the dignity of the Gospel, be he in shewe neuer so good a subject vnto his prince (for the diuell is not so vnwise, as he wil haue al his limmes, manifest breakers of the commandements, but he will vse some visured oppugners of Gods glorie) yet if in any sort, you can perceaue, that he vseth any other behauiour towardes Gods trueth, than he ought to shew there, whereunto greatest obedience, and duety is to be yeelded, take him by and by for one, whom Paul meaneth. Because he o-[37]beieth not, but vndutifully handleth the gospel. Slips I grant the children of God may haue, and that very foul ones : but few of them so fal, as they must needs haue that to accompany them whervnto the honour of God is tied. We may see then what reckoning our sauour Christ maketh of the fruit he reapeth by the ministers labour. And he wil maintaine his honour in this point, by the vtter ruine of al the clippers thereof, and be smally beholding (as wee heare) in heauen, vnto them that negligently labor for the same in earth. Here mark I beseech you, that for as much as Sathan is permitted among vs, not only to lift vp his heel against his Lord, but euen to outface him in his owne inheritance, the Lord threatned very lately and doth euerie day to measure our punishment, by the same line. Howe likely was it, had not he in mercy choked with their owne raiging spirits, these vnsatiable blood-suckers, Babington, and his adherentes, that we should haue had in this kingdome the hand of the vile, against the honorable, the base against the noble, the indigne against the woorthiest of the land ? Yea

Isaie 3. 4. and the Lords anointed, the very ^a breath of our nostrils, she vnder whose shadow we haue beene thus long preserued from heathen popish tortors, was like to fall into their hands.

^a Lamen. 4. 20.

The Lord graunt you of this honorable assembly wise harts before it be to late, to examine aright the cause of these vngodly attempts, & to preuent the issues of them. Which shall neuer be done as long as the

Parliament wil permitte Non-residences, improprieate liuings, swarmes of vngodlie ministers, the insolent, and [38] tyrannicall proceedinges of some, ioined with pomp too too vnreasonable, to keep out a learned and godlie ministerie, by whose means the Lord Iesus would recouer his owne againe. Persuade your selues, that the Lord maie iustlie giue our possessions to strangers, because an enemie is tolerated in this land, quietly to enioie the right of Iesus Christ, and by suffering such vngodlie practises countenanced in the action. If the Spaniard, French, or anie the forces of Rhomish Caine haue their desire vpon vs (as I hope in God they neuer shall) how shall pluralities of impropriations, & other Church-liuings &c. defend vs & ours from their furie? To shut vp this point, all the former thinges considered, is not our petition most reasonable in regard of Gods honour? Wel in respect of her Maiestie, it hath manie reasons where-vpon it maie be grounded. Can we euer hope to haue the tidings of saluation proclaimed in Wales, vnlesse this be perfourmed in hir daies? And haue we a lease of hir life? Would it pleased God we had. Rather the door of our hope is euerie day threatned to be shut. Now therefore the Lord warneth vs, to take the opportunity while it is offered. Now hee taketh heauen and earth to witnes that at this instant, at this Parliament, at this time of her Maiesties prosperous raigne, hee laieth before vs life and death, good and euil, saluation and damnation, and that for euer. We shal neuer haue the time to choose againe for anie thing we knowe. And howe effectuall for the preservation of her highnes think you would be the praiers of so manie thousand of hir people, euen [39] of the whole welsh nation? Which she now wanteth in asmuch as they knowe not themselves bound by reason of ^athe commandement, to pray for their Prince, because the same was neuer taught them.

When I consider that an infinite number of vs truelie conuerted (in the feeling of such a great benefit receaued

^a 1 Tim. 2. 2.

at hir hands) would giue the Lorde no rest daie or night, but still bee begging of him to blesse our vertuous Queene Elizabeth with the blessings of a regenerat heart, and a prosperous quiet gouernment : when I call to mind, what an earnest and ardent affection, a true Christian beareth vnto his Prince (especially who bestowed on him the meanes of saluation) and the promise of God, annexed to such praiers, I cannot in duty but beseech hir Maiestie not to be wanting vnto hir owne safety euen in this one thing.

Which should not a little moue hir, seeing it was of such great moment to stir vp ^b Cyrus to the speedy erecting of Gods honour at Ierusalem. Moreouer you may be

^b Ezra 6. 10. assured, dread soueraign, both that we and our children for euer wil blesse our God, that he hath enclined mercy vnto vs in your eies. And also our calling wil be a testimony of your burning zeale vnto the truth among all the ages to come, euen to the enemies of your good name. Whereas on the other side the continuance of our blind ignorance wil be I fear me a blemish vnto your credit (in obedience I speak it) among our wofull posterities, and the enemies of God for euer. For what will our children that rise after vs and their children say, when they shal be brought vp in grosse superstition, but that it was not [40] Queene Elizabethes will, that we their Parentes should haue that true religion she professed, made knowen vnto vs. Will not the enemies of Gods truth with vncleane mouthes auouch that shee had little regarde vnto true or false religion anie further than it belonged vnto hir profite? I would some of them did not slaunderously cast abroade amongst our people, that she careth not whether the gospel be preached or not preached. If she did wee also shoulde bee most sure to enioy it after twenty eight yeares and vpward of most prosperous raigne. These thinges derogating from her Maiesties honor in a most villanous sort, must be withstoode thorough hir selfe and this whole assembly, by making prouision for vs.

betimes of the food of our soules. Because I see this most notably detracteth from hir, I cannot in duety but repell and gainsay this slander, and with as loud a voice as ynck and paper can sound, affirme and publish that she would haue the truth made knowen vnto al her people, and wish al of them to be prophets. Which thing I trust in God shall bee manifested vnto the woorld euen at this Parliament, wherein Wales shal be allotted vnto Iesus Christ for his inheritance. And good reason why it should be so, because thereupon standeth the maintenance of hir credit. Of al the men in the world therfore she may be least beholding to them that will not deal earnestly in our behalfe. And we the inhabitantes of Wales may thinke that very straunge that one suite, tending generally to the benefit of vs al, will not bee graunted vnto vs in twenty eight yeares, and that vnder hir Maiestie, whose good will to[41]wards vs is no lesse we are assured then to the rest of hir subiects. If wee doubted heereof, behold at this time, opportunity is offered to take away all suspicion. Where-as the neglecting of our cause (beeing generall as it is) wil not bee without some occasion of ielousie, as though we were contemned and not accounted of but as thrown into the most baren corner of the land, so thought vnworthy to haue the seed of Gods woord sowed amongst vs, vnworthy to haue the seruice of the same God with hir Maiesty and the rest hir subiects. You that are godly wise counsellors in matters of estate, look whereunto the shutting out of our most humble petition may tend. For all the good faithful seruice that euer hir graund-father, father, brother, kings of eternal memory, hir sister or hir selfe haue found at the hands of anie of our nation, we beseech her this one reward, that we may enioy the woord of God, and leaue it for an inheritance vnto our children, with this memorial also, that it is Queen Elizabeths reward as wel for the faithfulness she hir self found in vs, whereof we are already by hir prosperous Raigne recompensed, as also for the good wil our poore parents haue declared

to the losse of their liues vnto her noble progenitors. This would neuer be forgotten, and I know it will be aunswered againe with the forwardst readines to yeeld dutifull seruice vnto hir highnes that any prince could hope for at the hands of hir or his most louing subjects.

It might greeue vs the lesse to be denied the gospel, vnlesse the same were the inheritance which our forefathers the Cymbrûbrittons many hun[42]-dred yeares agoe possessed in this lande. For although at this daie wee cannot cal true religion by the right name, yet are not our superstitious obseruations the blossoms of that auncient truth our forefathers professed and sealed with their blood. But the impes of that lifelesse and brutish stock of Rome, planted in England by Augustine that proud friar, whose tyranical proceedings our diuines in Wales resisted euen to the losse of their liues. That these trash be but of small continuance among vs in respect of the antiquity the trueth hath had, I proue because the verie mother of them, the execrable Masse, was but yesterday, as it were, knowen vnto vs. Shewed by two reasons. First among the cartloades of oathes which wee haue, our people cannot tel for their liues how to sweare by the masse. Secondly we haue the masse at the end of none of our holy daies. For Christmasse, Candlemasse &c. wee name the day of the natiuity, the holy daie of Marie &c. Which things doe prooue the Masse to haue had but colde entertainment among vs, but within this later age wherein ignorance and idolatrie by the iust iudgement of God tooke such deepe roote in England, that it ran ouer our land also.

The equitie then of our petition appeareth also in that we aske nothing but the possession and inheritaunce of our fathers to be restored vnto vs, which they could not alienate from their children. This were a fitte place to stir vp my deare countrimen to bee earnest in obtaining that iewell which is woorth all their riches besides, beeing their owne right : but their forwardnes in other causes persuadeth mee [43] they wil not bee slacke in the matter of the soule. And why should they not be

earnest? Doe they not see our daunger to be so manifest that no wise man would spare either woords or life to be deliuered there-from? Are they not assured they shall be heard? The reason amongst many that might persuaue them of hir Maiesties readines to yeeld vnto their petition is this. Either it must be said that her highnes would not haue the Lord honored with our saluation that liue in hir daies, and that she enuieth us that good, nay enuieth herself, yea reiecteth the infinite reward in the life to come, and assurance of safety, with diuerse other benefits in this life freely offered vnto her, for adding vs vnto the kingdome of his son (which assertion I know they will detest and gainesay :) or that shee greatly longing for the honour of God and our vnspeakable good, desirous of the crowne that shal bee giuen hir in the life to come, will be most carefull incontinently whatsoever may ensue, to plant the word in Wales. This later is to be embraced & affirmed. Neither can it be said that she wil take leisure herein, for that were plainly to say, her Maiesty waied not the honour of Iesus Christ, because many a thousand of vs should die before he were known to be a sauour of distressed soules. Shee hath otherwise learned Christ, and therefore knoweth that the Lord must not staie mans leasure when hee woulde haue anie thing perfourmed towards his seruice. If one wil not do it, he can finde another whom he wil honor with the deed. Shee hath learned that it is to weaken the Lordes omnipotencie and to teach him wise-[44] dome and discretion to goe no farther in a matter required by him than mans reasons seeth good likelie to come thereof. She assureth hir selfe the Lord is discreet & wise inough in commanding, and therefore will doe his will though hir kingdome should be endaungered. For he sufficiently recompenseth the losse that befallleth to anie, while the execution of his will is attended vpon. This course she tooke at hir first coronation. This course I doubt not she wil take at this Parlament, euen this I saie: for who knoweth whether the Lord Iesus meaneth

to keepe his before we haue a second proclaimed ?

Will you therefore good gentlemen (I speake vnto you my fathers, my brethren, my kindred, and what name of loue else can be inuented, my deare countrimen) be mute where there is no question you shal be hard, vnles the fault be in you ? Indeed it concerneth vs poor inhabitants of Wales verie nearly to be hard, as wel in respect of our present misery, as of the wonderfull calamity that is to fall vppon vs. Our case now is to bee especiallie pittied in respect of the inner man. For howe many souls doe daily starue and perish among vs for want of knowledge ? And how many are like still to tread the same path ? It griueth me at the hart to consider how hel is enlarged to receaue us. And here the Lord knoweth and our soueraigne with this most honourable assembly shal know that I doe not complaine without cause. For our estate is such, that we haue not one in some score of our parishes, that hath a sauing knowledge. Thousands there be of our people that know Iesus Christ to be neither God nor [45] man, king, priest nor prophet : o desolate and forlorne condition ! yea almost that neuer heard of him. If anie by the great goodnesse of God be called, this came to passe not by the diligence of their pastours which are either dumme or greedy dogs that delight in sleeping, as saith the Prophet (a few honest men excepted) but either extraordinarily through reading, or by meanes of their resort and abode in some corner of the Church of England where the gospel is preached. And long may it be preached there, to the glory of God, the felicity of our soueraign, and the euerlasting good of that whole nobility and people, whose kindnes towards strangers the Lord wil not forget. And our God remember Queen Elizabeth herein, and wipe not out hir kindnes shewed toward thy people, shew mercy vnto hir in that daie, good Lorde, and forget hir not in this life also, seing by means of fostering thy Gospell in hir land, some of vs a people not regarded, haue known the remission of our sinnes, euen

of our great sinnes. Let this neuer be forgotten good Lord. I am caried I knowe not whither from my purposed intent. These latter sort are some few gentlemen, or such like. The rest of our people are either such as neuer think of anie religion true or false, plainly meere Atheists or stark blinded with superstition.

The later are of 2 sorts. The first crue is of obstinate idolaters that would fain be again in execrable Rome, and so hold for good diuinity whatsoever hath bin hatched in that sacrilegious nest. But these may doe what they wil with vs : for nether ciuil magistrat nor Bishop wil controul them. They may be euen of the [46] Parliament house, least that congregation should be without some Achan, that might giue the Lord iust occasion, to execrate his whole hoast. Hence flow our swarmes of southsaiers, and enchanters, such as will not stick openly, to professe that they walke, on Tuesdaies, and Thursdaies at nights, with the fairies, of whom they brag themselues to haue their knowlege. These sonnes of Belial, who shuld die the death, Leuit. 20. 6. haue stroken such an astonishing reuerence of the fairies into the harts of our silly people, that they dare not name them without honor. We cal them *bendith û mamme*, that is, such as haue deserued their mothers blessing. Now our people, wil neuer vtter, *bendith û mamme*, but they will saie, *bendith û mamme û dhûn*, that is, their mothers blessing (which they account the greatest felicity that any creature can be capeable of) light vpon them, as though they were not to be named without reuerence. Hence proceed open defending of Purgatory & the Real presence, praying vnto images &c. with other infinit monsters.

The other sort is of good simple soules, that would full gladly learne the way vnto saluation, and spend their hart blood, for the safety of their godly Prince, in whom they do claim more interest then the rest of hir subiects whosoever. And this is almost the only happines they haue. These poore soules, because the idol pastor can teach them nothing, entering more deeply

with themselves into the consideration of things, find by the small light of religion we enioy through the meanes of hir Maiesty, & by the instinct of nature, that there [47] is a diuine essence who must be carefully and religiously serued and praied vnto for al blessinges that would be obtained. Which things they see vnperfourmed publikely, therefore priuatly they assay what they can doe.

But wofull estate, they being not taught out of the worde of God, what he is, that must be serued, & how he requireth this to be doone, inuent vnto themselves both their God and the maner of his seruice: concerning saluation they either think, that the Lorde is bound to saue all men, because they are his creatures, or that al shal be saued at the later day, at the intreaty of the virgin Mary, who shal desire her sonne, after iudgement giuen, to saue as many of the damned as may bee couered vnder her mantill: this being graunted al the damned soules shalbe there shrouded and so saued from hel fiar. This is the cause why our people make but a mocke of sinne. They thinke the soule only shal goe to heauen & not the body also, whence it commeth that they say, they care not what becommeth of their bodies, so their soules may bee saued. They ascribe sauadge cruelty vnto God the father, because he punished mans sinne so seuerely, euen in his son Christ; the Lord Iesus they commend. *Nŷ waeth genŷf dhim am y tad y gwr craŷlon hinnŷ onŷd cydymmaith da ŷwr mab*: I care not saith one for the father, that cruel man, but the sonne is a good fellowe. Durst wee once conceiue these base cogitations of our Prince, I know it would not be tolerated. And I hope this religious and wise assembly will procure that the Lord may haue some more reuerence at our hands. Be[48]cause the poore creatures can hear nothing at the mouth of their minister, how their sinnes may be hidden & their iniquities couered, it is a common saying euen among those who care not for Rhomish Antichrist, that it was a good worlde then when a man

might haue a pardon for his sins in such and suchth a place for one 4d. They see no felicity where mere ignorance of saluation is. A false perswasion thereof they thinke better than none at all. Man must haue religion, true or false.

Our people learn one of another most blasphemous praiers. This they doe so much the rather, because in them they commend them selues, families, &c. vnto the tuition of some saint whom they think most fauourable vnto them and best able to grant their petitions. My hart bleedeth to think howe these villanies with other vngodly songs are learned of good painfull soules with greedines. I know masters of families that teach these vnto their houtholds. If they meete with any who can write and read, they wil demand of him whether he can teach them euer a good praier against such a disease in man or beast. Vngodly welsh bookes are fraught with these Idolatries. If conscience would not keep me from vttering an vntruth before my soueraigne monarch, yet fear of punishment should containe me. But this I protest before Iesus Christ who shall iudge all euen according vnto their woordes, and in the presence of al the world, that the onely staffe & stay of al priuat religion among our people (the 2 sorts of men before named, I exempt) are latine praiers, praying vnto Saints, superstitious obseruations, with vngodlie [49] welsh songs and books. If these things were not, meare Atheisme would ouer-grow vs. Surely the reading ministry hath not so much as wrought in the harts of anie almost, the perswasion of one true God. It were folly to goe about to heale the disease and let the cause remaine. Concerning that which is reade, there is no man but thinketh very reuerently thereof. And we praise the Lorde that we haue so much publicly by meanes of her highnes, whereas in the daies of blindnes we had nothing but professed idolatry.

Take but a view of our liues, and you shal see also what effect reading hath brought to passe.

There be many sinnes essential almost vnto our nation. Profaning the name of God in common talk is prodigious. 40 affirmations or negations will bring thirty oathes out of a great many. Some shieres of South wales haue gotten them an ignominious name by this sin. I dare write that which I durst not vtter in words. They are called *gwŭr cig Dŭw*. Looke the punishment of swearing Deut. 28. 58, Leuit. 24. 15, 16. This is the flieng book Zach. 5. 3. Look the Law of concealing an oath, Leu. 5. 1. and you shall finde that the Parliament shoulde haue great regard to damme the springes of this sinne by the word preached. What a hand we haue had in adultery and fornication, the great number of illegitimate and base born among vs doe testify. I would our Princes and Leuits had not beene chiefe in this trespasse. The punishment hereof in the Bishops court is derided of our people. For what is it to them to pay a litle money, or to run through the Church in a white sheete? They haue made rimes [50] and songs of this vulgar penance. Neither iustice of peace nor minister wil see the execution of the lawes prouided in this case. Though they did, seeing the Lords ordinance is not obserued, it would not preuaile. The seat of iudgement in our common courts is turned into wormwoode. A man cannot haue his right in a yeare or two, though his euidence be vnaunswerable. They haue gotten many shifts, and when al failes, one wil stand viz. excommunication. The plaintife without al right maie be excommunicated in the Bishops court, and so not absolved in a whole yeare. Al which time hee is no person fit to prosecute his right in the common law. It is irksome to think how hardly a poor man can keepe any thing from theeues of great countenaunce. Though he seeth his own sheep or other cattel feed within two miles of him in some mens pastures, he dareth not aske them. Quaffing and surfeting is too too common. Al are become Ismaels. Euery mans hand against them,

and theirs against all other. Church men and all will haue their right by the sword, for by the word they neuer seek it. These thinges I doe not set downe to disgrace my dear countrimen. I beare them another hart. My purpose is to shew that all the good politike lawes in the woorld cannot wash awaie these our stains. The nitre that washeth purely the word of the Lord must doe it. A conscience must be wrought in our people, else they wil neuer leaue their idolatry, swearing, adulterie, and theeuey. They that know the country know how litle hold the straightest and seuerest laws in the world wil take on a great many. If it be the wil of the Par-[51]liament therfore we shal be bettered, let the word be preached among vs. We haue preaching. How often? Quarterly. It is not so. For to that one parish where there is one ordinary quarter sermon, we haue twenty that haue none. The number of fit preaching ministers in wales can easily proue the truth hereof. Wee paie tithes alwaies, and therefore we should haue preaching alway, for he that laboureth not must not eat. 2 Thess. 3. 8, 10; continuall preaching is Gods ordinance, Eph. 4. 12, therefore men must not dispence with it. Confer Rom. 8. 9. with Eph. 1. 3. 2 Tim. 4. 2. Acts. 20. 18, 19, 20, 31. 1 Thess. 2. 10, 11. Heb. 5. 12. Acts. 20. 16. Colos. 3. 16. 1 Pet. 1. 23. Matt. 9. 38. The seuerall reasons drawen out of these places of Scripture maie proue the necessity of continual preaching, either in respect that it is Gods decree, or that mans nature requireth it. They that denie this may learne their duty by Iacobs diligence in keeping of sheep Gen. 31. 40. So may they that set others to take the ouersight of the Lordes sanctuarie Ezech. 44. 8. and blush. Preaching is graunted conuenient, but so as reading wil serue the turne. I maruel the face of mortall man wil be so brasen as to affirm this, the immortal word of God loudly gainsaying it, 1 Cor. 1. 21. Rom. 1. 16. Iam. 1. 21. I wil not light a candle before the sun. Though preaching be graunted necessary, and the word reade no meanes to

saluation : yet there bee three difficulties that inferre an impossibility to haue the same in Wales.

The woorde in welsh neither must nor can bee gotten. Must not, because al should be brought to [52] speak English, of the condition the trueth were made known vnto them, I would it were brought to passe. And shal we be in ignorance vntil wee all learne English ? This is not hir Maiesties will wee are assured. Raise vp preaching euen in welsh, and the vniformity of the language wil bee sooner attained. But why can we not haue preaching in our owne tounge ? Because the minister is not able to vtter his mind in welsh. He maie. For wee haue as manie words as in any vulgar tounge whatsoeuer, and we might borrow from the latine &c. The straunge words would become familiar thorough custom. They that defend the contrary are slow bellies and not wel minded to doe their countrie any good. A good excuse for the soul-quelling non-resident. Admit we cannot haue welsh preachers, yet let vs not bee without English where it is vnderstood. There is neuer a market towne in Wales where English is not as rife as welsh. From Cheapstow to Westchester (the whole compasse of our land) on the Sea side, they all vnderstand English. Where Munmoth and Radnock shiers border vppon the marches, they all speake English. In Penbrok shier no great store of Welsh. Consider Anglisey, *Mamgyrŭ*, *Gaernarŭon*, and see if all these people must dwel vpon mount Gerizzin and be subiect to the curse, because they vnderstand not the English tounge. The second difficulty is want of sufficient number of ministers. The aunswere hereunto may be diuerse. First the haruest is the Lords, therefore if he be sought vnto, laborers shal be sent Matt. 9. 38. And extraordinary blessinges may be expected, if his ordinance shal take place [53] and mans remoued. Might it please hir Maiestie and the Parliament to take this course, the Lorde would raise those sauours Haba. 2. 1. that are vnlikely in the sight of man. Further the 2

Vniuersities are able to send out at this time three hundred for the work of the ministry, able men euery way with a little practise. Wee neede not haue all welsh preachers, therefore these also might serue our turnes, and it would be very hard if a dosen of them were not of our own people. Thus many being now provided for, would be such an incoragement vnto students, that at the yeares end twice as many would be ready to consecrat themselues to this holy labour.

What an encouragement also would this be for men to send their Sonnes to the Vniuersities, whereas they coulde no sooner send them thither, than Colledges woulde haue places void for them? Now alas our Vniuersities decay in number of students. They that are already placed, either dally with their studies, or not apply them at all to diuinity, because they see no end therof. Some bound by reason of their fellowships to enter into the ministry, wil make any shift to be dispenced with, nay they wil giue ouer their places rather than vndergoe this calling. The reasons hereof bee two. First the idoll priesthoode hath made the most glorious function vnder the sun, most contemptible. Secondly they see the minister hath no assurance of that living whereunto he is inducted. Euery trifling matter is now made depriuation. If it shall please hir highnes and the Parliament to decree that euerie godlie learned minister may haue as good assu[54]raunce of his living for terme of his own life, as any subiect in the land hath of his fee simple, vnlesse he be found such an offender as his ministry wil be a reproch vnto the Gospel, I doubt not but the ministry would be soone furnished with able men. A number of the idle drones now in our ministerie would become fit for that work in one year, if preaching were but here and there scattered among vs, and they weekly driuen to exercise. Where it may bee seene that their vndoing is not intended, but their good. There be many worthy men in the Church of England, that nowe exercise not their publicke ministry, these would bee provided for among vs. I

hope they wil not bee vnwilling to come and gaine soules vnto Iesus Christ. Priuate men that neuer were of Vniuersitie haue well profited in diuinity. These no doubt would proue more vpriight in heart, as the Leuits in the like distresse 2. Chr. 29. 34. than many of our learned men. For the preaching in Welsh, order might be taken that our breethren which are of the ministry in England should be sent home. Their flockes might be otherwise provided for; and they depart with consent: Because the necessitie of the Church requireth it.

One of the 2. Vniuersities since that ioyfull 17. day of Nouember 1557, haue sent into the common wealth, 3,400 Graduats: all these number of graduats, a good course being taken, might haue bin found in the ministry of her maiesties own planting, and not so few as 2. thousand ouer-plus might haue bin imploied in other functions. Four-hundred of these would haue beene since that time [55] wel placed in Wales, whereas at this day we haue not 12. in all our country that doe discharge their duety in any good sort. The prooffe hereof I offer to stand vnto against all gain-saiers.

I hope this wil be considered of. If not, wee may be eight and twenty years more without the word preached. The last difficulty is the want of maintenance for our ministers. This is but a mere shift to bereaue the Lord of his honour, and vs of saluation. Ezechia and Iosia could alleadge the like, better than we can. The people of the lews being in captiuity, had nothing of their owne to builde the Temple: yet because they sought the Lord in truth, hee sturred vp Cyrus to prouide for them out of his owne reuenues, Hesra. 6. 8, 9. So would he stir vp Queen Elizabeth, if we sought him with an vpriight hart. They whose harts the Lord hath touched, would thresh to get their liuing, rather than the people should want preaching. Our gentlemen and people, if they knew the good that insueth preaching, would be soone brought to contribute. They should bee constrained thereunto. Saluation were not bought too dear with the very flesh of our armes.

The honor we publickely yeeld in Wales vnto our God, the word preached being not among vs, if the lord be said to alow of (which were blasphemy to conceiue) he can be proued to be a meer Idoll. If to dislike, where is that sonne of Adam that wil presume to offer him that which hee regardeth as the killing of a man, vntil he may be prouided for in a better sort? Her Maiesty and this honourable assembly know that the seruice of the eternall is [56] not to be dispensed withall, and therefore out of hand will see the erecting thereof, which shall neuer be don as long as any excuse wil be admitted to hinder the worde preached. If impropriations and Nonresidencies were not tolerated, a teaching minister in Walles might liue wel by the Church. Is it not intolerable that some of our Gentlemen should haue 6. impropriate liuings?

Our earnest and humble petition vnto her Maiesty and this high court of Parliament is, that it would please them to decree, that the tenth part of euery impropriat liuing in Wales may be bestowed to the maintenance of a teaching minister: which is so reasonable, that I hope it wil be granted. And that the minister finding hir Maiesty sufficient security, may be hir farmer in euery impropriat liuing, that belongeth vnto hir highnes within wales. We humbly intreat, that the same order may be taken with al impropriations in our countrey whatsoever.

Non-residencies haue cut the throte of our Church. Some that neuer preached haue three Church liuinges. Many of our liuinges are possessed by students of either of the Vniuersities: who neuer come amongst us, vnles it be to fleece. This I hope wil be tolerated no longer: seeing it is the very desolation of the Church, the vndoing of the common wealth, and a demonstratiue token, that the Lorde will watch ouer vs to euill, and not to good. Our petition is that none whosoever may possesse aboue one liuing, and that al may be constrained to bee resident on their charges. These reasonable petitions concerning Non-residencies [57] and impropriations being graunted,

a great many liuings will bee ready to entertaine a learned pastor. Thus I hope al the difficulties that seemed to hinder preaching vnto vs are taken away.

But I maruel what will be said to bee the cause why we haue not had publicke reading in welsh to any purpose as yet. The old testament we haue not in our tongue, therefore the 1. lesson is read in English vnto our people in many places that vnderstand not one word of it. This reading is taken to be the blasphemous masse. And they give it the very name of the masse. *û maî yr offairiad ar y fferen* (say they, when the first lesson is read), that is the priest is at masse. One man seene in the original by the blessing of God would bee able to translate the whole in 2. yeares : more handes would make more speede. The small prophets in welsh might be read vnto vs vntil we obtaine the whole, which shalbe ready for the Presse whensoever it shall please hir Maiesty and the Parliament to call for them.

Our humble petition is that the whole woorke may be set vpon incontinently, and that some order may be taken for the charge of the impression. The dialect that euery sheire hath almost proper vnto it selfe, should not hinder this woorke. For if preaching were in euery Parish, the people would be stirred vp to read the worde priuatly in their houses, and so become acquainted with the phrase. Our ministers though neuer so ignorant, yet all vnderstanding English, might easily remedy this, by conferring the Welsh with the English translations, and so where they vnderstood not [58] their owne tounge, the English might direct them, and they their hearers. But they are far from taking this small pains. I would some of them in 20. years had learned to reade welsh at the first sight. They haue made the word of God of that base and contemptible account with many of our people, that they will aske to what end many thinges euen in the new testament it selfe are set downe. Because they want preaching, some points of the high mysteries of saluation seeme vnto them to bee but vulgar and common, thinges not

beseeming the wisdom of the great God. Bring some place out of Peter, Paul &c., and their answer will be, *Beth a wodhon ni pŷn eŷ bod hwŷyn dwedŷd gwir eŷ paidio?* What know we whether they say tru or no? Is not this our case lamentable? The faculties and dispensations of our Non-residentes, whose absence do imprint these skars of spiritual misery vnto vs, wil not deliuer vs from death. No they wil not shild vs from the temporal punishments that we now sustaine (which is our second misery) for want of their diligence.

We feel the Lords hand many waies against vs at this time in regard of the scarcity of all thinges, and especially of victuals, and great number of poor. Euery man among us was either wont to sow as much corne as serued his familie al the year, or to make asmuch of his sheep and other cattle as might buy the same. The vnseasonable haruest 1585 yealded very little Corne. Therefore many were able to sowe nothing the last year, because they had not bread corne, much lesse seed. The winter 1585 destroyed al their cattle wel near, so that now the very sinowe of their [59] maintenance is gone. Many that liued well and thriftily, are faine to giue ouer both house and home, and to go a begging. They were driuen the last haruest to al the shifts in the world. As to rub the standing corne being not halfe ripe, to make them some bread thereof. This famine is for our sinnes, the Lord without our repentaunce saith it shal continue. Read Deut. 28. 15, 17, 18. Amos. 4. 8, 11. It weer folly to continue in our sin, for the lord wil make vs sick againe in smiting of vs. Mich. 6. 13. Leuit. 26. 40. As long as the Lords house lieth wast in our land, we shall sow but meere salt.

Haggai maketh this out of controuersie. Reade the whole prophesie. Al the politicke Laws in the worlde, is not able to amend our estate vntill the Lordes house be builded, and those sent among vs who may teach vs by praier, and fasting, to humble our selues before our God. This was the counsel of Ioel euen in the like

case, and this wee must follow, or abide the smart of it. It were strange that our estate being so many waies pitiful, would not be redressed. You shall find it as yet more lamentable, by entering into the consideration of that which is like to fall vpon vs. Here first I will not say, that the estate of that kingdome is verie ruinous, where there is not a preaching minister. 2. Chron. 15. 2. 5.

Hosea 10. 3.

Ezra 7. 23.

God forbid that wee euer should haue occasion to say, that we haue no Prince, because we feare not Iehouah : as did those wicked ones in Hoshea his daies. Artashash was afraide that the Lord would be angry with the King, and his children : because speedy prouision was not had for his true seruice in Ierusalem. Confer Prou. 14. [60] 18, with Hose. 7. 13. and see whether the estate of that Prince whose people transgresse against God as wee do euen in pollicy is very dangerous. Ioshiah was gathered to his fathers, because he should not see the misery that was to fall vpon a more relligious people than we are. Think not the Lorde to winke al this while at our great sins. Nay thinke rather that the Lorde will throwe as with a sling the inhabitantes of our land, because our pastors are become beasts & haue not sought Iehouah Ier. 10. 18. 21. There be two Archplagues (vndoubtedly to be expected for) of vs the inhabitants of Wales, if our petition be not graunted. The first indeed containing all the exquisite torments that may be inuented : yet leauing a place for the latter. In a woord it is the putting out of that small light of religion which wee haue, the cutting off both of vs and our posterity from belonging vnto the Lord. The reason hereof is this : if the Knights of our shiers and Bishops &c. will not shew themselues desirous to returne vnto the Lord with earnest labour for the word preached, then they doe as much as if they said, the woord spoken vnto vs in the name of the Lord we will not heare, but we wil do whatsoeuer goeth out of our owne mouth, as did the wicked Iewes, Ier. 44.

But what was replied vnto them? Verily this :
Vers. 26. Behold I haue sworne by my great name
saith Iehouah, that my name shal be no more called
vpon by the mouth of any man of Iuda in the land of
Aegypt, saying Iehouah liueth. Our sinnes being like
vnto theirs shall be surely rewarded alike. The other
punishment is the vtter ruine of [61] our land, the
rasing of our names from vnder heauen, that we shal be
no more a people. Ieremy maketh it but a smal matter
with the Lord to ouer-throw a kingdome for the sinnes
of the people therein. Chap. 18. 7, 8, 9. So doth
Amos 9. 8. We haue not indeed as yet a barren
womb giuen vnto vs, but I feare me we haue brought
forth children for the murtherers. Though we bring
forth children, yet will the Lorde slay the dearest of
our bodies : yea wo vnto them saith he when I depart
from them. Hos. 9. 12, 17.

Account not these I pray you (whom I haue before
named) to be the visions of the daies afarre off, Ezech.
12. 18. but tremble and feare least the Lord say the
words in our daies and perform them. Thinke rather the
Lord to expostulate with vs : as he did sometimes with
the people of the Iewes.

O you inhabitants of Wales, why wil you dy saith
the Lord? Why should I giue you for a terrible
plague to al the kingdoms of the earth? Ier. 12. 7.
Why should I forsake mine house, leaue mine inheri-
tance, giue the dearely beloued of my soul into the
hands of her enimies? Ier. 3. 12, 13. &c. Thou
disobedient (saith the Lord) return, and I wil not let
my wrath fall vpon thee, for I am merciful. Be thou
instructed least my soule be dismembred from thee, and
I make thee a lande without an inhabitant. Ier. 6. 8.
Think these speeches I say to belong vnto you and vs,
& in respect of them be vehement. The calamities of
vs your kinsmen in the flesh, yea your own and your
childrens wil force you (or els you are vnnaturall) to
vnfould our grieffe vnto hir Maiesty and this assembly.
Our case is pitiful you [62] know. Our life short, we

know not how soone the Lord wil cal for vs. How soon he wil make an end of al. If we haue not more knowledge than as yet we haue enioied meanes to come

^a Herod. in Vran.

πειθω και
αναγκη

by the same, we can hope for nothing at his hand but that deadly voice, I know you not. You haue both ^a persuasion and necessity, which driue wise men to take great matters in hand, to pricke you forward. Throw downe your selues before hir maiesty, and this honourable assembly, and plead for your liues and your peoples : rise not thence, vntill your suite bee yeelded vnto. We poore people look for nothing else but destruction, except our God graunt you fauour, at this verie instant time, in their sight. I wish in the Lord, that if wee perish, we may perish our selues alone : and that Queene Elizabeth and hir counsel with the estate, and the whole communalty of England, may in a good conscience testifie before the Lord, and say, ^b Our hands haue not shed the blood of these men ; neither haue our eies seene it. I do most earnestly beseech the Lord Iehouah (for his Christes sake) who is great and wise in counsell, seuer in punishing sinne : yet abundant in mercy and kindnes towards the brused and humble soule, to turne his wrath from vs, to giue hir Maiesty and this honourable court his spirit to direct them in euery action according vnto his word, to make al the enimies of his truth & Queen Elizabeths like ^c Ahab and Zedechiah whom the King of Babel burned in the fire, continue hir raigne ouer vs, hasten the comming of his Sonne Christ Iesus. Amen. Amen. *Yea come quickelie Lord Iesus.*

^b Deut. 21. 7.

^c Ier. 29. 22.

To the reader.

Some rumor of the speedy dissolution of the Parliament enforced me from the 32 Pag. or thereabouts (so much being already vnder the presse) to cut off more of the booke by two parts than is now in the whole. The neerer I came to the ende, the more ast I made. I regarded not herein

. . . Amphora coepit
Institutui, currente rota cur vrceus exit?

The ouersight I hope hath not been very great; if any, I hartilie craue pardon. How tedious & vngainful it was for me to dismember the whole and sow together the torne parts, let other men iudge. Some thing spoken of in the Epistle, could not be well perfourmed. Pag. 30. l. 22. Read, through-out his dominion.

